# THE GLORY OF GOING ON

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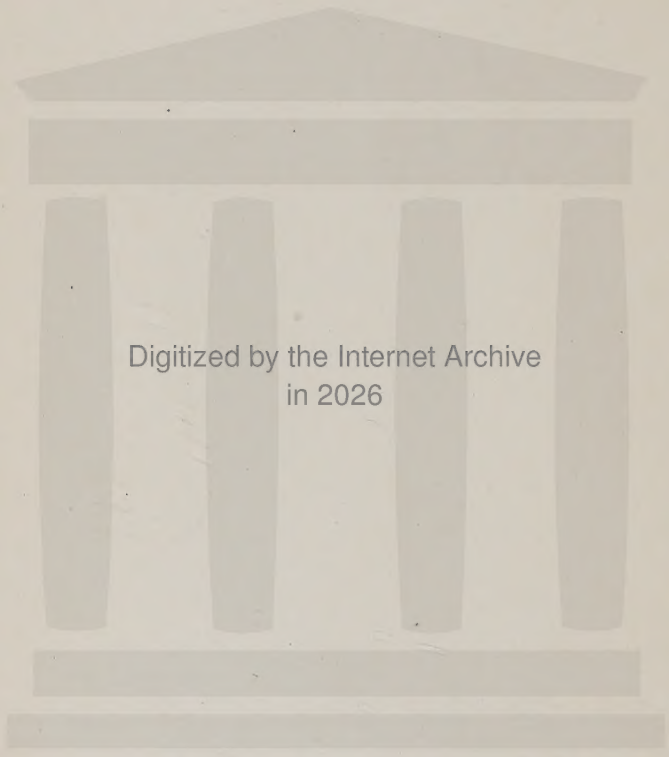
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# The Glory of Going On

and

# Other Life Studies

By

ELWIN LINCOLN HOUSE, D. D.

*Author of "The Psychology of Orthodoxy," "The Mind of God," "The Drama of the Face," etc.*

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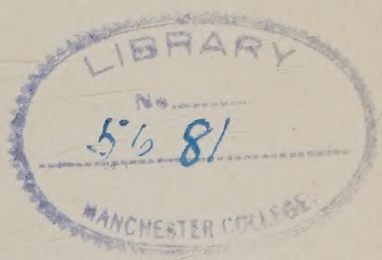
*To*
*HOWARD W. MILLS*
*of sainted memory*
*and to*
*MARY ESTE MILLS*
*of inspiring friendship*



# Preface

MY books have brought so many kind words of appreciation, that I again give to the public another volume of my platform addresses. I trust that they may still hold the confidence of my many readers and increase the faith and devotion of Christ's followers everywhere. With whatever ability I have, I would do good and magnify my Lord Christ, His ministry and His Church. If I might by these addresses stir some of the minds and hearts of Christ's people to seek His Spirit's power and repeat a Pentecostal baptism that should strengthen and vitalize the Church to-day for a renewed work of saving and stabilizing power for righteousness in all things, I would humbly thank God. I believe the hour has struck for a militant Church to move forward with a swing of conquest that shall honour her King. With my readers I give myself to this great and glorious privilege.

E. L. H.

*Hood River, Oregon.*

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# I

## THE GLORY OF GOING ON

GOING on! There is no doubt that we must go on. We cannot stop ourselves from going on if we would. "Move on!" says the policeman to the man who would stop on the busy street. "Go on!" says the world to all alike. Some go on with dread, some with misery, some with joy. But the GLORY of Going On! That ought to make all look up in anticipation; that ought to put a sky into every landscape of life; that ought to be the sunrise of every human being on earth! The word "GLORY" has nothing of sadness in it; nothing of fear; nothing of misery. On the contrary it embraces all hope, all desire, all dreams, all expectancy, all life and all love. This word is the sunrise of a new day, a new chance, a putting things to right, a breaking up of wrongs, hatreds, misdeeds, and the bringing in of all that can be in one's life.

The glory of going on is that "the trier is the flier." Thousands of attempts were made to fly in the aeroplane before she really soared away like a bird of the air. To-day, what rapidity of movement and annihilation of distance for the traveller! What saving of life at sea, desert, forest and moun-

tain! What glory above storm, sea, land and danger below!

The explorer is the finder. What glory came to Columbus and Peary for going on! The trier blasts away the rock and finds the gold. Exploring the earth brings the glory of the diamond. What glory for Edison in his going on! Trying is finding.

The seeker is the glorious receiver. What truth in the Bible! What glory in the Spirit! What joy in fellowship with Christ! What new truths come to the diligent seeker after light. The glory of going on with God is that darkness gives way to light, weakness to strength, sin to salvation, flesh to spirit.

The worker is the getter. The glory of going on brings us to storehouses of supply, libraries of information, and wells of happiness. Ahead are the glories of life. Movement is a law; all must go on. Nature makes man move on by moving herself. The sun goes down but on. So all life makes man go on. She is like the policeman in Dickens' "Bleak House," who said to poor Jo: "My instructions are that you move on." "But where?" Jo asks. Not to misery, but to glory, if man will, is the answer.

The glory of going on will test our mettle. We make a great blunder when we try to persuade men that the way to success or heaven is easy. The statement is false in the first place and then there is no responsive chord in human nature that vibrates to the ignoble note. Hardship has a strange

fascination for men. A young man in the late war prayed that he might choose the slip that would send him into the struggle when only a few could go and the decision was left to lot. His lot was to go and a radiant smile was upon his face as he saw his slip. Six thousand men eagerly volunteered to go to the South Pole with Captain Scott, although the way was dangerous and might mean death. He fell out on the way. We find our places in this going on. If we love comfort more than we love campaigning for God and right, we shall be left behind in the march of great events. There is another call for knights; another call for Joan of Arcs; another trumpet call to assembly for going out to smite wrong, error, intrenched sin, and driving out the money changers in God's sanctuary. Those who volunteer will be tested, but they will prove their vision in deeds of valour, and have a place in the glory of all of God's plans for the ages.

The glory of going on will put some great tasks upon us. But tasks make mighty men. Moses, Joshua, Gideon, Elijah and Paul were made by their tasks. Roosevelt was made by the tasks that were put upon him. They brought out the will, the integrity of the man. Latent forces unseen were brought forth that gave him the name: "Mighty American!" Not to have tasks is to be ordinary men. Steel is made by going through fire; gold is found by the purifying process of heat, and manhood is chiselled out through strokes of opposition and friction.

Mr. H. G. Wells has given us a picture of what happens to men when the pressure is taken off of them, when they are unladen. His heroes, Mr. Cavor and Mr. Bedford, find their way to the moon. The fourteen tons of air are no longer upon their shoulders. Having lost their atmospheric pressure, they nearly lose their lives, for they cannot control themselves; they can scarcely keep their feet on the soil. The slightest spring of their feet and they bound up like a ball into mid-air. If they attempt to leap over an obstruction, they soar into space like larks and find themselves on a cliff. They are lost without their load.

Tasks are here to develop us. Through them we get dominion. At the beginning God said: "Have dominion." If there is a mountain, we must climb it or bore it. If there is a sea we must sail it. If there is a desert, we must cross it and irrigate it. If there is electricity, we must master it. If there is a heaven we must reach it. If there are years between, we must dominate them. The glory of going on is to reach the goal, as master.

A life with nothing to struggle for and nothing to hope for, with nothing to love and nothing to hate, with nothing to win and nothing to lose, with nothing to fear and nothing to fight, with nothing to learn and nothing to forget, would be even worse than death. It would degrade man from a thinking and acting being into a breathing automaton. Adam was put into a beautiful garden, and surrounded with beautiful things to look upon and

good to eat, but nevertheless God put him under the necessity of toil, and surrounded him with temptation, to arouse his energy and appetite, and to exercise his intellect and his will.

An old Hebrew legend tells us that the Rabbis, once upon a time, succeeded in catching and chaining Satan. He was no sooner put out of harm's way, when the world got into a terrible state. All struggle and ambition ceased. A lethargic sleep fell over mankind, and soon Satan had to be released and set doing his work of evil, to get things back again into their normal state.

There is much wisdom in this legend. It conveys the truth that but for evil we would never know good, but for difficulties we would never know ease, but for enemies we would never be what we are. It is the bleak autumn and the barren winter that make us feel the joy of a glorious spring and of a beautiful summer. It is the gloom of the twilight and the darkness of the night that make us delight in the glory of the sun. It is the drenching rain and the thunder-storm that make us rejoice over the luxuriance of the earth's fertility and over the balm of the invigorating atmosphere.

By inclination man is lazy, and but for necessity he would never work, and but for work he would never rise. Where nature is lavish with her supplies of food, warmth and ease, she stints mightily with her gifts of brain. Whom Providence means to advance she takes from ease and indolence and places tasks upon him. Who can tell the many

new enterprises, new inventions, that will result as a solution to the tasks put upon man, in the days to come? Like the nightingale, that pours forth her bewitching song only in the darkness of the night, so there are men to be who will find their glory of going on through tasks put on by a kind Providence. "A path of roses may lead a man to his lady's bower, but never to the Temple of Fame." That path is strewn with cutting rocks, with burning nettles, big obstacles, great tasks and pricking thorns. The battling soul needs the word of sympathy and cheer, but also the sting of envy and the thrust of malice. "If we are the right mettle, the man who seeks to weaken us is the very man who strengthens us. The power that came to wrestle with Jacob found him a weak man, and left him a valiant prince."

The glory of going on has glorious surprises for us. "A world that could no longer surprise us would be of no great value to us. Half the fun of waking up in the morning is the feeling that you have come upon a day that is brand new, a day that is certain to do things that no other day has ever done before." What must be Edison's feelings as he gets up in the morning and goes to his workshop! What expectancy in the mind of the editor, the writer, the preacher, as each sits down to his desk and begins to feel the pulsations of some new things rushing on in his mind, anxious for expression in the outward world. And what greater delight can a man have than to be surprised with some striking

originality of thought not gleamed before in the garden of the mind!

How the children stand before the bill-boards of the picture show to get the new surprises every day! How the wives look for the new in dress, hat and furnishings of the home! How the cartoons are eagerly searched by the business man to see what new surprise has been sprung there by the artist!

"If the world should get shorn of its surprise power it would be maddening. We only exist by being constantly startled. We have a great capacity to be surprised. A little baby goes about and it is great fun to watch him. He plays with the paper band that fell from a packet of envelopes. He puts it around his wrist as a bracelet. He tears it and lo! the bracelet of a moment ago is a long ribbon of coloured paper. He is astounded. His open eyes are a picture. The telephone rings. He looks up with approval. Anything that rings or rattles is very much to his taste. He moves toward a chair. He tries to pull himself up to it, but pulls it over on himself. The savagery of the thing appals him; he never dreamed of an attack from such a source. Something new is breaking in upon him every day."

And this surprise of life will have more and more expectancy in it. Dr. Oliver Wendell Holmes tells us in his "Autocrat of the Breakfast Table" of an illusion he cherished. When he was a small boy the sloop-of-war, called *The Wasp,* captured two ships and then mysteriously disappeared. She was

never heard of again. But young Holmes did not give up easily. In his mind and imagination he kept believing that somewhere she still floated on the water and would come back. He never heard guns booming down the harbour but what he would say: "*The Wasp* has come!" Here was expectancy! Youth, age is always expectant. Just as long as one expects their ship to come home, so long they are young.

Expect to invent! Expect to see! Expect to use! All the past points to surprises in the future. All the present is a prophecy of what is to be. Washington would have considered it impossible to have crossed the Potomac in an air-ship. But it wasn't. He did not know how to do it, that was all. "Julius Cæsar would have regarded it as impossible to flash his famous 'Veni, vidi, vici' to the Senate by wireless! But it wasn't. The only trouble was that he didn't know how. Homer would have supposed that it was impossible to write 'The Iliad' with a fountain pen, or to click off 'The Odyssey' with a typewriter! Nero never dreamed of driving down the Appian Way in a motor car." But these were not impossible. They were the surprises of the future.

"The fact is that the next step in human progress is always an invasion of the territory of the impossible." The directors of an automobile concern summon the greatest experts at their table and get out the most modern car and say it is impossible to improve the invention. But before the car is on

the market a month, another one of greater power and more beautiful design and utility is announced. Surprise awaits at every turn of the road and thus it will be forever and ever. We are really feverish with anticipations of the new days, as they come and go.

"To have sent a telegram would have seemed a screaming impossibility to our great-grandfathers. To have sent a telegram without wires would have seemed just as quixotic to their sons. But one after the other, each frontier was happily crossed and new surprises come."

Carry the wireless out to its logical conclusion. Why should I not be able to ring up some man in the Stone Age, that was, or the Golden Age, that is to be? We are not going to be doomed to live an insulated life in the going on. We are to know as we are known; we are to see as we are seen. There are surprises ahead; we shall reach them soon.

The glory of going on will give us new combinations of power. You can do what you will, if you know the combination. A few simple turns of a dial plate will throw open the ponderous doors of a safe, if you get the combination. The simple movement of an iron bar in the engine starts the mighty train. The touch of a button reappears in the whirl of a great industrial exhibition. "Human deeds put into gear with God's thought appear in a Reformation, a mighty revival, a Pentecost of power." "Finite weakness harnessed to infinite strength becomes omnipotent." "The power that

worketh in us" must not be forgotten. It is awaiting movement, strength, ability to do, when we know the combination.

We are finding out the combinations of physical energy. Some scientists speak with awe concerning the future surprises of releasement of nature's secrets upon the movements of men. They are fearful of the destructive power of these combinations. Man may carry around in his vest pocket a force which if released would destroy a city.

More than matching these are the combinations for good. Good is stronger than evil; light than darkness; life than death. The glorious must win. The universe is set to it; its Creator has determined it; its Master has planned it; its Spirit guides to it. We must get the greatest combination; then all is well, and we march on to be and to do; gaining as we go, the power that worketh in us and out of us. This power only makes for glory.

Many are the elements yet concealed in the sky, the earth and the sea. We are to combine them when discovered, and they will open up new vistas of life and relationships. There are many sounds slumbering in the air. We will evoke them into new instruments of music, and they will thrill us with glorious melody. There are materials yet to be brought forth that will give new settings to building, temple and church. New colours will give us wonderful pictures; jewels even more dazzling than diamonds await the making through the combining power of man. Unfoldment of new ex-

periences and life relationships are to be. The combinations of natural laws and spiritual laws will enlarge our experiences day by day. The glory of going on has more to break forth out of the womb of nature and its God than has yet touched the life of man.

The glory of going on will bring satisfaction. Recall the memorable experience that came to Shelley just before his death. "In the dead of the night," his biographer tells us, "the poet became conscious of another presence with him in the room. Looking up he saw a cowled figure, wrapped in a flowing mantle, approach and pass him. As he looked the phantom, dropping the hood, revealed himself and, gazing deep into the poet's eyes, asked the searching question: 'Art thou satisfied? Art thou satisfied?' The face was that of Shelley himself. His short life had been packed to the full, his every day had been spent in the toilsome endeavour to read the Riddle of the Universe. Pleasures which other men sought he had eschewed that he might pursue his search unhampered. Now in the dead of night his own soul confronted him with the awful question: 'Art thou satisfied? Art thou satisfied?' No man who has seen his face reflected back to him after such a fashion will ever forget the fearful and wonderful experience."

Look at H. G. Wells: "The Soul of a Bishop." To me the author weakens his story by making the bishop's vision of God to come through the use of a drug, a device that lends artificiality to the whole

conception. Aside from this the story is interesting, charged with fire and filled with sincerity.

The bishop, who is the central figure of the novel, first appears as a typical ecclesiastic of the Established Church of England, timid, bookish, much given to thought about vestments and liturgy, and wholly out of touch with the life of his own day. He holds to the creed because he has never examined it since he received it as a child, and the Church, in his conception, is a quiet place of refuge for timorous, frightened people.

When he is removed to an industrial center, his snug little world receives its first shock. He discovers that the Church has almost no influence at all in the industrial world, save as a bulwark against the restlessness of the people. One event after another compels him to examine the basis of his own faith until at last he falls into miserable uncertainty and doesn't know what he believes.

Then come the three great visions of God in which for the first time the spiritual becomes real and God comes to him as an actual being at work in the bishop's life and in the world. By this the man's spirit is thoroughly awakened, his mind leaps into activity, and his religious nature awakens to an intense eagerness, and religion which was before a pleasant plaything becomes the dominating reality. But no sooner does this happen than the bishop discovers that his old creeds have become meaningless; that the old rites have lost their grip upon him, and that the erstwhile activities to which

he had devoted himself appear puerile and helpless. The fermenting wine of life expands and the old wine-skin breaks, and the bishop finds himself no longer a bishop, but a man launched into the real world seeking a place where he may do a man's work. His soul emerges like a chrysalis and the old shell falls into ruins. Satisfaction has come to him by going on.

I doubt if any man is really satisfied in this world. He should not be. For no matter what he has done, a better ought to be struggling within, pushing him out to greater things. There is only one place where we shall be perfectly satisfied and that is: "I shall be satisfied when I awake in His likeness." Then we shall have the perfect revelation, the perfect ability and the satisfying portion. But man must go on to be satisfied. Nature as a whole is a stream ever-flowing. Society is an evolution. Its forces move in the swing of spiral from the lower to the higher. Nothing has become; everything is becoming. Nothing is finally fixed. At its best life is the science of experience. Believers are being changed from glory into glory. They have not yet fully apprehended but are pressing forward.

Progress is satisfaction. Frederick the Great said of a certain man: "He was always taking the second step before the first had been taken." Progress due to the second step is conditioned upon the first step. "Some people are so keen for life's questions that they take no time to answer any

questions. They pursue new thought with the emphasis upon the 'new.' This is not the method by which growth or satisfaction is attained. A man may slide down-hill, but to ascend a hill he must climb. Sliding means lack of footing; climbing requires something to plant the foot upon." God pity the man who does not get some questions settled. The man who gets some things settled, like the fundamentals of religion, moves on and out and the glory of going on brings him satisfaction as he sees how wonderfully life in all its unfoldments fits into the proved facts of his religious certainties.

The glory of going on takes us away from our mistakes, our failures, our troubles, our sins to perfect emancipation. Who of us, that cannot recall some disastrous experience in life? How often we see things that remind us of past failure! Some, to get away from such reminders, seek a new country and joy in the new opportunity with new faces, and new friends. Others fight it out at the old place and move on, determined to remake themselves in the community life. The further on we go, the more we get away from these plague spots of life. It is well that it is so. God is responsible for giving us a new chance. "Behold I set before thee an open door and no man can shut it." It is our Father's purpose for us to move on and out with faith to regain what we have lost. Men do come back with time; they make good. There was no glory for them in the past, but glory in going on with God. David and Peter are religious illustra-

tions of this thought. Disraeli and Roosevelt illustrate popularity regained when once impaired.

And in the world of business how many illustrations we have of men who failed but, moving on, found glory and fame. Henry Bessemer, when young, perfected a plan for the use of revenue stamps that promised to bring him reward from the British Government. But a flaw appeared and he failed. He went on, and through struggle became the inventor of a steel process that made him famous.

Phillips Brooks after graduating from Harvard College went to teaching. He could not control his boys and the head master said "that any change, no matter what, could hardly fail to be better." Entering the Theological Seminary he discovered that his "stammering" tongue was in his way, but learning to talk rapidly he overcame this difficulty and soon became the famous preacher of New England.

Lincoln failed as a soldier in the Black Hawk War, but his experiences in roughing it helped him greatly. Entering a store, he failed as a shopkeeper, but a deep-seated honesty was brought out that gave him many friends. Several times he was defeated at the polls, but after each defeat he was stronger as a man and more popular with the voters. He found his glory in going on and mighty is he in the hearts of all countrymen.

Samuel Crothers wrote an essay a few years ago on "The School for Polite Unlearning." It tells

of a school whose aim is not to add to the scholars' mental possessions, but to take away many things already learned. One of the values in the glory of going on is that this very thing takes place. Going on does away with blunders of the past, prejudices of other days, and misconceptions of truth, and pulls down assumptions that should never have been built up in our thought and creed. The real thinker will find good anchorage in the going on of study and experience that will give him more and more the strength of insight to truth, and to the movements of God among the nations of the earth. He will seek more of Christ and His Spirit that will enable him to know the truth that makes free.

The glory of going on brings emancipation for the sick. Mr. Louis Pomey has a picture called: "The Convalescent," which is most interesting. It presents a young woman who after a serious illness has been able to return to the sitting-room for the first time. The face is thin and pale. Her limbs are supported by hassocks and cushions. But the great feature of the picture is the joy written upon her countenance. Her husband stands happy beside her and members of the household share in the general gladness of the hour.

Going on brings the new life, the self-extension that makes for strength of the individual. Time is restoring the vigour of life and a healing potion comes that makes for happiness and peace. Wrestling in faith produces the ultimate result and the ultimate health comes and life is one grand har-

mony of exultant fruitage. It must be better farther on. The tree of life is ahead and all are moving toward it, and sighing and sorrow shall flee away and all be well.

The time will come when the Christian will be able no longer to see loved ones. Then, he will begin to see the New Jerusalem, the heavenly city, with walls of jasper, its streets of gold, and its gates of pearl. There will come a day when he can no longer hear the earthly voices of those about him. Then, he will begin to hear the heavenly music, the voice of Christ, saying: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." The time will come when the flesh will fail, but then, it shall dissolve and new life of the spirit shall come, and life at its best shall be born again forever and ever.

Emancipation Day is ahead! We are journeying on to it. Great its reward; its reunions; its reception. Mark Rutherford, in his "Revolution in Tanner's Lane," tells how the boys of the little hamlet of Cowfold would on a holiday trudge the three dusty miles down the lane from the village to the main coach road, just for the rapture of reading the wondrous words: "To London"; "To York"; on the finger post at the end of the lane. "The romance of the mysterious fingers pointing down the winding road, along which the coaches rattled on their way to the great capitals, was an opening into infinity to the boys of Cowfold."

The instinct of the far-off kingdom of joy and life everlasting burns in us and we should glory as we go on, for "THERE" is the goal of all desire, all work, all living. We shall find it all in the glory of heaven.

The glory of going on will give us the fulfillment of the great desire. What novels have been written about such longings within. H. G. Wells, in "The Research Magnificent," and Johan Bojer, in "The Great Hunger," reveal a great vision of such a longing in man. And an American author, Alexander Black, in "The Great Desire," presents the same truth.

The story of "The Great Desire" gives us a youth who goes from New England to New York City hoping to find inspiration for the novel which he is writing. He has called his novel "The Great Desire," and he hopes in the "City of the Successful Single" to discover just what the great desire of mankind is. He seeks his answer in many places and among many types of people. He goes to lobster palaces, sweat-shops, Socialist meetings, fashionable clubs, social functions and even to churches. He sees the world's hunger everywhere but fails to find what will satisfy that hunger until it is revealed to him in the closing chapter by one who has been given the right to see, because he is facing the Great Beyond.

"There is one desire that has held and goaded men from the beginning. It is flaming in the soul of Europe at this minute. You will be told it has

been born of the war. But it was born with mankind. In every crimsoned gully of France, in every hell-hole of Russia or Macedonia, it cries as it did on the rock of Rimmon, in the wilderness of Bara, in the blood chariots of Sisera. It rang bitterly from the lips of the Man on the Cross. It is the desire to find God."

With the naming of the great desire, the revelation ceases. The vision of the author does not extend to ways or methods by which this knowledge is attainable. The Old Testament says: "Oh, that I knew where I might find Him!" The New Testament answers: "We have found Him." "He that hath seen Me hath seen the Father." But here we have the outline of that revelation. In the going on we have the complete revelation of the Father.

This desire will not come from the mental, or natural side of life. It will be found in the spiritual seeking. Aristotle was called "Nature's Private Secretary." But what a dusty answer one would get from him as to the needs of his soul, or the satisfying of the great desire! But how is it when we turn to John, the beloved Apostle, God's Private Secretary? Does the mind of Shakespeare and the mind of Paul turn the minds of men toward God with equal power? A man might read Hamlet, Othello, and never think of becoming a Christian. But a man cannot read Romans, Ephesians, without saying: "Surely God is here." The eternal mind does not function at its

highest in the self-sufficient mind. With HIM comes the knowledge of the great desire.

With Christ all must be illuminated. Once sitting in a church, I noticed the sunlight creeping up over the organ. Before it was through its onward march all had been illuminated. The shadows gave way to the light and all had been touched with glory. Going on with Him, all desires shall be met, fulfilled and satisfied. His Word makes a lamp to our feet and a light to our path. We have the Light of the World, and it is Jesus.

The glory of going on will bring us peace. There is a beautiful incident related of Dante. Following his exile from Florence he journeyed to Paris. On the way at the end of the day he came to a convent and entered. Unknown to the monks gathered about, the Abbot began to question him as to his mission. He remained quiet. With persistence the Abbot continued to question him. Finally Dante looked up and answered with deep solemnity: "I want peace."

This is the want of the old world. After the upheaval of war; after the carnage of lust and terror, it says: "I want peace." This is the want of the struggler; the defeated in the flesh; the loser of life's hopes; the injured in the conflict of the world: "I want peace." There is only one way to get it, and that is to go on. As we go, we shall find the Black Knight of Ivanhoe; the King Arthur of Tennyson; the Christ of Ben Hur. He is the Prince of Peace. Soon He will succour; already He is beside

us. He is the Shepherd of the wandering sheep; you shall hear His call; you shall know His voice; you shall see Him face to face, and reign with Him in peace forever.

For you, my reader, as well as myself, I offer the prayer I heard from the lips of the students at Fisk University, as in the midst of one of their prayer meetings the song sprang to the lips of one of their number and spread from heart to heart and voice to voice: "Reign, Massa Jesus, reign!" If in desperate battle with sin, pray: "Reign, Massa Jesus, reign!" If the victory seems near and courage fills your heart, shout: "Reign, Massa Jesus, reign!" When the day dawn comes and peace is yours, you will cry: "Reign, Massa Jesus, reign!"

"The world swings out to the light,
The skies are growing clearer;
The gray dawn is on the hills,
The golden glow draws nearer."

## II

## THE BRIDGE OF FAITH

NO word is so misunderstood and be-rubbished as faith. It has been well said that: "Many treatises have hidden rather than illuminated faith." "The word faith is like a rich window, covered with spider's webs, and thick with dust; like the face of an old master hidden under the smoke and grime of centuries; like a telescope whose lenses have been scratched until the stars have passed from the sky. Old and foolish conceptions dim the word so that men misunderstand it."

But to-day new light is coming upon the word as a result of our new discoveries and investigations. The minds of men have been directed to forms of the invisible as never before. The "X rays," shining through flesh and wood, if need be, revealing plainly that which heretofore has been hidden from men's eyes, tell us of more forms of light than our minds had dreamed of in the world. The wireless telegraphy, enabling ships to whisper to each other across the sea, has shown us that the simple air we breathe has in it potencies hitherto unsus-

pected, ready to become the useful servants of intelligence.

Faith is an unseen energy; an instinct of relationship with God; a laying hold of a birthright of good that makes life worth while. It cannot be defined fully. This is seen when we turn to the eleventh chapter of Hebrews. What do we find here? Three lines given to definition and one hundred and forty-seven lines given to illustration. It is easier to find examples of faith than to define it psychologically. This was Christ's method. Ask Him what He meant by the Kingdom of God and He would say, with ever varying illustration: "It is like!" We can find numberless illustrations of faith, so we know about its reality, its blessing, its necessity.

Was not this Paul's method? He never attempted to define love. Turn to first Corinthians, thirteenth chapter, and see how he deals with it. He gets around it by telling you what love does—"love is kind, beareth all things, believeth all things, hopeth all things." He mentions fourteen things that love does. So we cannot define faith. We can say that faith is a faculty implanted in man made in the image of God, the ally of reason, the will, the affections, which swiftly discerns and swiftly weighs evidence as to the things of the unseen and eternal order, appealing partly to the intellect and partly to the spirit.

Faith means a hundred things. In one man, faith is a new imagination, a higher mental faculty,

a keener intellectual penetration. In another, it means a noble confidence, never to be perturbed. In another, faith is a telescope through which the heart brings God near. Faith is therefore an ambiguous word, because it is comprehensive.

It stands for at least three distinct things. There is first, simple credence, or belief of testimony, which may be called historic faith. Such a faith is based upon the story of the Christ which comes to us from the Bible and historians. Most every person has this kind of faith.

Second, there is the faith of reliance or trust, which we commonly call saving faith. One believes enough to go to church, to read the Bible, to accept Christ as their Saviour. Historic faith believes *in* Christ, while saving faith believes *on* Christ.

Third, there is the faith of spiritual apprehension or insight or far sight, which may be called telescopic faith, since it brings the distant near and makes the invisible to be seen. This is the faith that Paul defines: "Faith is the substance of things hoped for, the evidence of things not seen."

"It was for the enlargement of man's faith that history was called into being to record the birth of the world, and the creation of man. It was for the confirmation of man's faith that men had visions as the centuries passed, and recorded them. It was for the enlargement of man's faith that heaven loaned Jesus Christ to this world for a generation. It was for the education of man's faith that the

Holy Spirit came into the world, and seeks to guide men into all truth."

We live on the border of two worlds, the seen and the unseen. We live for this world by sight, we live for the other world by faith. By means of sense power then, we hold communication with this world. Our spirits dwell in a castle with five gates, and through these gates we come into touch with material life. They make us citizens of a splendid world. And yet we are conscious that our senses are incomplete. They each can tell but one story. The eye can tell us about colour, but it gives no hint of sound or taste or smell. And these senses do not get all the things material. We do not see all the things seeable, nor hear all the noises hearable. We do not see thousands of tiny lives in every drop of water, nor the thousands of giant suns swinging through the heavens. We cannot hear the sound of the sunbeams as they break upon our vision, although we have been told that each one comes to us heralded by a blast of music. Our senses then are ignorant of much that is going on about us. Not one of these touch the unseen.

What a meager life this would be, if there were only five senses. But there is a sixth sense, and it is faith. This sense uncovers the spirit universe, gives the grip of a giant upon the realities of life, and reveals the worth of living.

According to Emerson, there are three classes of men in this world. One class lives to the utility of the symbol. With them health and wealth and

large dividends are a final good. Another class sees the beauty of the symbol. These are the poets, the artists, the men of science. A third class looks behind the beauty and utility of the symbol and catches glimpses of the thing symbolized. This is spiritual perception. This is the realm of faith. Here is a rare new world in which the Elijahs mount upward in chariots of fire, and Moses talks with God in the mountain fastnesses and comes out with a face like the rising sun, and Savonarola refuses the Cardinal's hat, and Livingstone goes to dark Africa.

Here in the realm of faith, every man becomes a seer, and enters the world of reality; finds his citizenship with those who look not to the market-place nor to the exchange, but with those who dwell apart with God. Not separate from the world, but superior to it; not visionaries, but vision seers; not waiting for some new dispensation, nor peering breathlessly into occultism for some delayed manifestation, but carrying ever in sunshine and in storm, the Kingdom of Heaven within them.

The work of faith is to build a bridge on which man may walk safely from his birth back into the divinity where he belongs. This Bridge of Faith has five arches under its structure.

First, is the arch of belief built by the intellect. We all believe that knowledge is power, and God wants us to use our minds just as far as we can in attaining spirituality. Some interpret faith as accepting what the Church teaches without question-

ing. It may be one form of faith, but it is not a good idea of faith. Faith is the use of the reason, not the abuse of it, as some churches make it. We honour God in the use of our minds.

It is known that the most fascinating palace in the world, the greatest power-house in the world, is the brain of man. Focused therein are the dynamic forces of the world. And as there are great rooms in this palace devoted to language, invention, benevolence, so just as surely there is one devoted to investigation. We cannot build upon mist; we cannot grow upon sentiment; we cannot foster Christian manhood upon vague emotionalism. If our faith is to have anything to do with our making, the first thing is to state it clearly and distinctly to ourselves. To do this we must investigate. True knowledge strengthens faith. A man sees a stream and looks upon it in wonder, and says: I will follow this stream and see where it comes from. I will see what feeds it; I will see it at its beginning. He is the man who can come back and tell us about it, as no other man. In the tracing there has come belief, conviction, knowledge—the acceptance of something as true. This man's arch of belief has become strong, laid in the cement of thought, so that he cannot be undermined. He is now able to give a reason of the hope that is in him to any man who asks for it.

Does this mean that a man can come to the place, where he is sure that there is no new knowledge for him in his intellectual thought? No, in many

things there will always be reconstruction going on in our thought.

In all of our great cities there is going on demolition, and reconstruction. Behind the doomed premises, nobler structures are to rise. But the city is never swept away, never rebuilt from its foundation, and yet it is never complete. Streets and houses are in course of reconstruction, and when they are finished others will have their turn.

It is the same with the Christian faith, and with the things that are most certainly believed among us. "While there is life there is perpetual change, reconstruction, demolition. The thoroughfares of faith are constantly widened and made more serviceable for increased life. Buildings are pulled down, and ancient dogmas and formulas. Behind them rise already more commodious buildings that are better suited to the time. Never is the great city of God levelled to the ground and built afresh; never, on the other hand, is it complete in this world." With open-mindedness we should approach all new movements, and with the Word as our teacher investigate and prove all things. This is to give us a creed, every article of which has been proven by the test of reason.

We might well say that the intellect is the whole man thinking; the heart is the whole man feeling; the will is the whole man determining. Christ's first word was "Come and see." Investigate, examine, make the experiment. His teaching is to be tested in the laboratory of life.

The New Testament is full of its appeals to the mind: "Think on these things! try the spirits; study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the truth;—thou shalt love the Lord thy God with all thy mind."

"The supreme task of the mind is to discover the truth which makes men free, and to interpret the truth which will sustain the fullest and richest life. There can be no vigorous religion without a vital theology, and theology cannot be vitalized unless it is rational. Therefore, every generation must make its own creed, and every individual must think through and work out his own faith. There is no place to-day for ignorant goodness. Men must not only be good, but they must be good for something. Intellect puts keener tools into men's hands for doing work, and the man turns out a better product.

There is a tremendous need to-day that men should think through things, and be able to discriminate between essentials and non-essentials, and prove the things which are of permanent worth.

But now we come to a word of caution. Man is like an ant on a leaf in the water. He can go so far and no farther. Here, man studies the leaf, there, he may study the beginnings and the endings. Here, he stands in the portico, there, he stands in the palace of knowledge. Here, man spells out the preface of the book, there, it is open to full under-

standing. We must not be egotistical in our knowledge.

How does God treat the self-sufficient mind, the wise in their conceits? With deliberate, purposeful concealment. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "God does not reveal what men can discover. On the other hand, man cannot discover what God reveals. If a man toil with a scientific or philosophical truth, it will most likely surrender. But suppose he turns his powers upon the Fatherhood of God, the forgiveness of sin, the peace that passeth understanding, the work of the Holy Spirit. Will man meet with the same success here as in science? He will not. His ability cannot help him in these things. Hath not God made foolish the wisdom of this world?"

Human reason would not have allowed Noah to build the ark. It would not have allowed Moses to cast his lot with the slaves rather than with Pharaoh. Human reason led Herod, Judas, Pilate, and Emperor William. They all went down to defeat.

Noah did not have any pattern when he built the ark. He built it because God said: "Build it." Joshua had no precedent when he formed the procession and with the priests started out bearing the ark and came to the Jordan. But the river divided, and he was not humiliated. It does not stand to reason that to march around a city in that way for a week will cause the walls to come down.

But the Lord said: "Do it," and he did, and he won his victory. "Tarry ye in the city of Jerusalem until ye be endued with power from on high," did not seem intellectual, but the world was enriched by the disciples' obedience.

Second, then, our Bridge of Faith has an arch of trust built by the heart. The heart antedates the mind. The first expression of life is emotional, not intellectual. "Canst thou by searching find out God?" By the side of a Mauser rifle is a sixteen-inch shell, and I know at once that the shell was not made for the rifle, for the caliber is too small. So the idea of God is too large for the mind, and I know there must be some other way of apprehending Him. So we have the heart to supplement the mind.

"Nothing can withstand the heart. Reason may overcome itself; reason may vanquish its own efforts; reason may dispose of its own surety; reason may mock its own finding; reason may laugh at its own conclusions; reason may reason against reason. But the heart is sure of its surety; the heart never doubts; the heart never fails; the heart never retreats. It may waver along the wayside, but its wavering is a wavering of pain rather than of doubt. The heart may pause but never recede. The heart may stop to review its own experience, but it never can and never will deny that experience."

"The heart, therefore, is our surety and dwelling place. Reason is the critic; the heart is the poet; the heart is the artist and the creator. The heart is

the burning radiance amid the gloom. It is the wondrous sound amid the soundless universe. It is the sight of the eye, the hearing of the ear; it is the taste of the tongue, the feeling of the senses. It is the living force, life building, and life preserving. The heart is the musician, and the music of all worlds are its composition."

It is no wonder, then, that John, who loved his way into the light; who had less of belief and more of trust; less of argument and more of intuition, wrote the grandest piece of the world's literature in his Fourth Gospel.

Give me a heart, and you give me a tremendous force. But how many men think of sending their heart to school? All understand that the intellectual powers demand careful training and discipline, and provisions have been made for this need. And the world is becoming more brainy. But the need is that we should become also more hearty. The emphasis, however, of current thought is on light rather than heat. A bright man is listed at a higher figure than a man with a fervid impulse. Brain counts for a great deal more to-day than does the heart. It will win more applause and earn a larger salary. It may be one of the surprises of heaven to find the highest places given to the gentle lovers. Exclusive cultivation of intellect is impoverishing, dries the spiritual juices, contracts the range of vision, destroys the visibility of the largest verities, gives to a man acuteness but dulls his capacity for comprehensiveness.

Intellect without soul is the worst thing in the world, for a man becomes all the stronger, and all the more cunning in the arts of devilishness. The greatest intellectuality is consistent with the most repulsive vulgarity. "It is by the sin of intellectuality that almost every one of the leading characters in Shakespeare's dramas are dragged down—Richard Third, Cardinal Wolsey, Lord and Lady Macbeth, Edmund in King Lear, and Iago. The latter is intellectual enough to see that virtue is a fig, and love is a lust of blood, and that the quintessence of wisdom consists in putting money in one's purse. Intellect is not enough; heart must go with it, to save it."

The mission of Jesus Christ was not to found a great school of metaphysics. True, He taught as never man taught; not as the scribes but as one having authority. We refer to Him as the Great Teacher. His supreme mission, however, was and is to save men from sin. Isaiah tells us that He came to "heal the broken-hearted, to preach deliverance to the captive and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Christ explained His mission to Zaccheus when He said: "The Son of Man came to seek and to save that which was lost." He did not even appeal to the intellect, nor did He condition His salvation upon human wisdom. He said to those Jews, quarrelling about places in His kingdom: "Except ye become as a little child ye shall in no wise enter." His ap-

peal was to the human heart, not, fundamentally, to the head. Christ came to restore man to spiritual fellowship with his Maker. His mission does not violate the reason, it simply confirms and transcends it. To look upon Calvary is to forget logic and enthrone love.

It has been well said that "the divine gift of reason is educated by the divine gift of faith, and faith educated by reason." For a while reason and faith pursue their journey together. At length the time comes when reason acknowledges that there is a bar to further progress, and when faith must press on alone into the realities of the unseen world. Faith returns at length from that far journey and submits to reason the assurance she has gained as to the things of God. Reason reviews, harmonizes, gives expression to the discoveries of faith. The perfect blending of head and heart gives to us the great man.

I sometimes feel that our great university professors to-day are almost arrogant in reason. They become so absorbed in their reasonings, that they begin to formulate theories, and even *faith* them into beliefs which are not warranted by the Word of the Master. It was true that the men who opposed Christ the hardest when here, were the scholars, the Scribes and Pharisees. He had to turn away from them to humble men of common rank and make them His disciples. When God orders a great movement in society it is generally inaugurated by the big-hearted man, rather than

the scholastic. This was true of Luther as over against Erasmus, and Melancthon.

In the eighteenth century two great men left their impress upon the world, Goethe and Wesley. Intellectually, Goethe was like a great mountain, towering above all. Wesley was strong in his intellect—but greater in his heart. If you weigh these men by their children and influence, Goethe is not to be compared to Wesley. Germany was made the schoolmaster of the world, but she became "heady," rationalistic, and that was the cause of her world defeat at the hands of the allies. John Wesley saved England so that she became the greatest Christian colonizer of the world. Goethe represents culture; Wesley, culture and heart.

Paul is a magnificent illustration of the combination that we need, as we see his great intellect and mighty heart. He is the logician and rhetorician of the New Testament. But how grandly human! His heart is felt, throbbing through all his writings.

Hold to the trust of your heart, then. You have learned more this way than any other way. Most of our intellectual development has come from trust. Our teachers have told us this and that, and we have trusted them in their information. We have not had the time or the means to dissect or investigate the truth of their statements. We are what we are, through trust of the heart.

Third, notice that the Bible not only speaks to the head and the heart, but it also addresses the will of man. God is constantly saying: "Come," and

"Go." We must therefore have in the structure of The Bridge of Faith, an arch of submission built by the will.

The will is the very essence of self-hood. It is supreme in its domain, putting up and pulling down at pleasure. The will is the executive faculty, representing energy, power. It is the faculty which brings things to pass. A man may have the best of education, and the kindest of hearts, but if he is wanting in a strong will he is like a shapely and richly freighted vessel without keel and rudder, and with no fire in the furnaces. The will is the true propulsive power in man, and if that be weak or ill-regulated he must be ineffective. It is the chief executive in the republic of our faculties, and as such God speaks to it asking for its submission to His truth and plans concerning man.

Drummond well says: "God has a life-plan for every human life. In the eternal counsels of His will, when He arranged the destiny of every star, and every sand-grain and grass-blade, and each of those tiny insects which live but for an hour, the Creator had a thought for you and me. Our life was to be the slow unfolding of this thought, as the corn stalk from the corn, or the flower from the gradually opening bud. But we all had the terrible power to evade this thought, and shape our lives from another thought, from another will, if we choose." It is seen, then, that we can sit on a throne over against God, with full power to defy

Him. He has made us so we can be His companions instead of mere dependents. And along with this glorious possibility of our being His friends, must go the equal possibility of our being His foes. Because of this, Epictetus said: "There is nothing good and there is nothing ill save in the will."

The will is not a fixed faculty. It can undergo great changes, for the will, not less than reason and conscience, is amenable to the good offices of education, and the divine truth. And so God asks us to submit to the truth He has spoken to us, for in so doing we shall find our best good. By submitting the will to God, faith becomes the act by which God is brought into the life and enthroned over all thoughts and purposes. It is thinking, feeling, acting as though God were living in us.

The instrument for finding out God's will is obedience. "As the eye is the organ of physical sight; the mind of intellectual sight; so the organ of spiritual vision is obedience."

Obedience is the only way many of God's profoundest lessons can be learned. If one desires to learn how to mix the colours so as to get the best effect upon the canvas, he must submit to the teacher of experience. If one would be an orator, he must submit to the instructor's wisdom. If we are about to examine a complicated machine never seen before, if we will accept, by the action of hearing and faith, the explanation of the inventor and maker, in regard to its structure and design, we

shall be at once helped to a solution of our questioning, and then be able to philosophize intelligently and instructively to others. But if we politely waive or rudely push aside the maker with his proffered explanation, and say we will trust to nothing but our own personal observation, we will in all probability ignominiously fail, and be put to shame.

One of the great revelations of the Bible is that the mystery of the Father's will is hid in the word "obey." "'If any man will do His will, he shall know of the doctrine, whether it be of God.' This doctrine does not mean 'theology.' But it is God's teaching—God's mind."

And if God asks us to submit our wills to His word of command, it is certain that He is prepared to help our wills. And our wills need God. We lag behind our ideals, our knowledge of what we ought to do. We start out in the morning determined to be honest in our business, helpful in our sympathies, pure in our motives, true in our deeds, virtuous in our thoughts. But the night finds us far from the purposes of the morning. We have drifted out, out, carried by the world's current, and we are farther away than ever from the commands of God. If we are to be all we can be, and all that God wants us to be, we must have some reënforcing power. The will must come into the presence of God, must find His throne, and be surcharged with the divine power and help.

And was not Christ always making an appeal to

the will? He said to one man: "Wilt thou be made whole?" When Christ made this statement, He was not in search of drivelling sentiment, but the armed phalanx of the man's marshalled and militant will. Christ was not after expectation, but cooperation. The distance between wish and will is the difference between victory and defeat. To submit the will to God is to get adjustment and reenforcement. Here is the intersection of the mightiest forces in this universe. Miracles will follow such submission and coöperation.

The fourth arch in our Bridge of Faith is the arch of faithfulness built by the life. One of the greatest statements of the Bible is: "He was faithful." Again we read: "He abideth faithful; he cannot deny himself." Whatever we do, God remains faithful. Our faith is grounded in His faithfulness.

There is no doubt but what the element of character most in favour with God is faithfulness. And as we get along in life we accept heaven's standard. In youth we are dazzled by other traits, but in middle life we sum up a good man's life in one word—"Faithful." Not matter what a man has, if he lacks faithfulness he lacks all. If he can't be trusted, the more brilliant, powerful, successful, he is, the more he is to be dreaded. The one fruitful source of failure in business and social life is unfaithfulness. It eats out the core of business. You close the year in bankruptcy simply because your partner or cashier betrayed his trust. Unfaithful-

ness disintegrates the home, the city, the nation. Broken vows are the swamps that breed malaria and death. The city, state and nation are held in peace by faithful service, and sink from sight when public officials are unfaithful.

The age requires expert ability, but the expert mind must know how to relate his talent to the deeper life of his age. Skill must be added to character.

It is important to link learning with life. It is quite important that all culture should be consecrated to the spiritual uses of life. Men of superior learning sometimes prostitute their abilities in promoting corrupt undertakings. To give a man a disciplined mind and the power to lead and command, without any fixed moral principles, without unswerving integrity, is only to multiply the perils of civilization.

The principle of wireless telegraphy holds in the higher life. The wireless instrument is so adapted and so adjusted as to take up and transmit the wingless messages flying through vast spaces of air and ether. But the instrument will not receive and transmit the wireless messages until it has been constructed and sensitized according to a definite plan. Men who are to receive and interpret the divine messages to their fellows must be men of high ideals and sensitive honour.

To increase our faith, then, we must have faithfulness. It cannot come any other way. It cannot come from attention to business, to social life, to

farming; it must come in addition to being faithful to these, to being faithful in spiritual things. Faith comes from more than being faithful to laboratory, to science, to philosophy, to psychology, to reading the Bible; it must come from following the commands of God. Faith is not produced by *sign-seeking,* but "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). A faith that does not make faithful; a trust that does not make trusty, is little worth. One of the things we ought to do is to live our piety. The moral influence of a holy life cannot be lost. Like a seed which the wind wafts into hidden and forest depths, where no sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life, into the hearts which no preacher's voice could penetrate. When the tongues of men fail, there will be an eloquence in holy living which will prove persuasive. The great need of the hour is faithfulness!

What is the trouble in many of our homes to-day? A lack of faithfulness! And when the wife discovers that the husband is unfaithful there is a "hell" in her life. What is the trouble in the Church to-day? A lack of faithfulness! It is not a new preacher, choir, or church building that we need, so much as faithfulness. Everywhere the need for sanity, wholesomeness, and confidence, hinges on faithfulness.

Light travels one hundred and eighty-six thousand miles per second. Start from the earth and

travel out with the speed of the light, till figures lose their meaning. Travel a century, and all the works of God, all worlds, all suns and systems that you pass are faithful. Suns standing like sentinels of light on the battlements, each in his place—all are faithful, and because they are faithful, harvests are possible and life exists.

Press your way through the stars to the heavenly places where in the center of the universe God sits upon His throne. The redeemed are before Him; the Son and the Spirit beside Him. The one characteristic of all is faithfulness. God was faithful to His covenant; Christ was faithful to Him that appointed Him; the Spirit is faithful to His mission; the angels are faithful ministers to such as are heirs of salvation; the redeemed were faithful unto death. Heaven is a place of peace because all in it are faithful. Earth is in tumult because so many break faith. When men are faithful to God as God is faithful to men, heaven will be on earth.

Sir William Napier was one day taking a long country walk near Freshford, when he met a child, about five years old, sobbing over a broken bowl; she had dropped and broken it in bringing it back from the field to which she had taken her father's dinner in it, and she said she would be beaten on her return home for having broken it; then, with a sudden gleam of hope, she innocently looked up into his face and said, "But ye can mend it, can't 'ee?" He explained that he could not mend the bowl, but the trouble he could, by the gift of sixpence to buy

another. However, on opening his purse it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation to dine in Bath the following evening to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and of still being in time for the dinner party in Bath; but, finding this could not be, he wrote to decline the invitation on the plea of a preëngagement, saying, "I cannot disappoint her, she trusted me so implicitly."

The great soldier was simply faithful. Here lies the increase of our faith. It must be through faithfulness. We must have faithfulness to have the faith that wins the victory of healing, and deep experiences in spiritual matters.

The fifth arch in our Bridge of Faith is an arch of glorious reward built by an overcoming faith. "This is the victory that overcometh the world, even our faith." "According to your faith be it unto you," is most scientific. It is not: Have you great faith? But have you any faith? Faith like a grain of mustard seed; faith that has reality in it; life in it. If so, even though it is small, it shall win for you.

In the Bible, God is always on the side of faith. Unbelief is always opposed to God. Many perad-

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ventures hedge us in and fence God out. If children stood aloof from their human fathers as we do from God, the household would be a cold, lonely, unfilial abode.

Our great trouble is that our faith is planted in outer things. But the province of faith is in the unseen. It is a temper, an attitude of life toward God. It is one of the realities of life and is absolutely necessary to one who expects to succeed in demonstrating the power of God. Faith is an inner dynamic, coöperating force, that translates truth into life and character. It is that which leads one to trust himself to the object of his faith, whatever it may be. It involves the launching of mind and will in the direction of the object of one's faith. Faith in God then makes me reach out to take all the resources of my Father that are at my command. Only through faith can one life flow into another life. All that God is, is at your disposal through the power of faith.

When President Lincoln said to U. S. Grant: "Now, whatever you need you shall have," of course it was conditioned on the situation. It was understood that the General should have whatever he needed to finish the campaign and to carry his army forward to victory.

The New Testament is full of sentences like: "Whatsoever you ask you shall have," and they are based on certain assumptions, and it is always understood that one will have what one needs. If you are in the line of God's calling; if you are de-

ing God's work; if you are His child, you are going to have what you need.

Did not God say: "Every place that the sole of your foot shall tread upon, that have I given you"? What does this mean, other than that: "Whatsoever you dare to claim, that I will be unto you"? When Peter walked upon the water, he represented an inherent capacity in every one, which if brought out would cause man to live and act above his troubles. This capacity is called faith. Through faith we must march right onward in the way we have decided, and to which God calls us, disregarding the wind and the wave of externality that would cause us to doubt. "Faith is a substance of the inner man, and it requires a steady current of thought to hold its place. Doubt causes the substance to lose its consistency, and whatever we are holding up through faith sinks into the waters of negation."

In "Pilgrim's Progress" we read how Pilgrim came to the way that led by the Gate. And as he came to the river, which lay between him and the Gate, he asked a man by the waters, if they were all of a depth. And the man answered: "No! you shall find the river deeper or shallower, as you believe in the king of the place." An overcoming faith goes through.

So the divine life in you awaits the action of your faith to arouse it and your will to direct it that it may work out well-being to the whole man, body, mind and spirit.

Those who come to Christ, then, will be dealt with according to their faith; not according to their fancies, nor according to their professions. Let nothing dishearten you. When Jesus said: "If you have faith like a grain of mustard seed," He virtually said to us, "If you have faith of any sort it shall bring victory to you." Christ never reproved men because of their little faith. He marvelled when there was no faith. Toward little faith Jesus was always considerate. The dimensions of our faith, then, are not the chief point, but the reality of it. If it be whole, though small, it is of service, for it hath the power of increase. From nothing, nothing can come, but from a grain of wheat an army can be fed. Faith is trust alive, confidence in action.

But the trouble is we are too timorous and faint-hearted to make demands upon God in line with our crying needs. But there is Christ's official utterance in the Sermon on the Mount, where He says: "Ask, and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you." And over in Luke's Gospel we have not only encouragement given unto us, but the thought of demanding of God, so that refusal is not to be thought of in connection with our needs. "Which of you shall have a friend and shall go to him at midnight and say unto him, Friend, lend me three loaves, for a friend of mine in his journey has come to me and I have nothing to set before him, and he from within shall answer and say, Trouble me not;

the door is now shut and my children are with me in bed. I cannot rise and give thee. I say unto thee he will not arise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Notice the Master is talking about physical necessities; loaves of bread.

Is not this the way of nature? The trees are demanding of God, and how satisfactory is God's response. Well, "behold the fowls of the air: they sow not, neither do they reap; yet your heavenly Father feedeth them. Are ye not much better than they?" We have not begun to put God to the test to which He is, both in the Bible and in nature, inviting us.

We refuse to demand. We have not the overcoming faith. Our modesty prevents us, we say. Well, some of us are unwilling to put up a good square fight and pay the cost. But there is royal blood in us. We are the Children of the King. You wouldn't think so, to see us scouting around in the back alleys, subsisting upon the garbage, like so many tramps running about. Well, if this is our attitude, then we shall live in the far off country of materialism, doubt, fear, worry and disease.

But there have been some, and there are many to-day, who are laying hold of the overcoming faith, and to them comes the glorious reward of life, sunshine, health, and spiritual attainment. They are receiving their own, and the glory of the Lord is

upon them. They are claiming the inheritance of God for themselves and their people. And great is their reward. The difference between the two Paul sums up when he says: "For unto us was the gospel preached as well as unto them; but the word preached did not profit them, NOT BEING MIXED WITH FAITH IN THEM THAT HEARD IT" (Heb. 4:2). The cultivation of faith will bring magnificent results to those who use it in the name of Christ.

*The Zion's Herald,* Boston, Massachusetts, gives the following interesting incident of overcoming faith:

"Listening recently to a preacher, we heard him tell a remarkable story, illustrative of the love of a father for his child. The little one, who had come to bless the parsonage home, had been taken ill. The physician summoned to care for the child watched long and anxiously over him, doing all that human skill could suggest. But it was of no avail. The little one grew steadily worse, and finally, turning to the sorrow-stricken father and mother, with heavy heart the physician said, 'It is all over.'

"To the parents it seemed as if such could not be. This was their first-born, loved as their very selves and even more, in whom their hopes, their all, were centered. In the agony of his love, the father took up the little form, threw open his garments, and held it to his own breast. Cold was the flesh of the babe, but the parent's heart was warm, yes, it was a heart burning with love. And there upon that

breast he clasped the child, pouring out his life into the form which had been given up for dead.

"The hours went on. What hours! Two, three, nine, ten hours, and more! And still the father held his son close to his heart!

"'But of what use?' asks one, even as we raised the question in our mind at the time the tale was told. And we shall not forget how the answer came, and with what effect.

"'What did it all avail?' said the preacher. 'Just this. That boy to-day is twenty-three, and is a student at the university.'"

It was a victory for the burning heart.

Is there not in this a powerful illustration of that which may be accomplished for ourselves and loved ones through the power of faith? The ministry of the burning heart is needed to-day, if we are going to see faith's greatest reward and victory.

Here, then, is our Bridge of Faith, and its five great arches. To have them under us; to be walking upon them, is to be carried on to the life of ever growing horizon and usefulness; is ultimately to find all joy and all life forever and ever.

## III

## GOING INTO THE SILENCE

THE real baptism of power comes from going into the silence. We need "retreats" more than "conventions." We are "fussing up," not filling up. We believe in drives, not meditations; in "rushing," not thinking. The limelight is ours, not the quietness of the home. The clock regulates our prayers, not the New Testament commands. "Our hands are full but our hearts are empty." We have the machinery but not the power; the ministry but not the Spirit; the Church, but not the Life of God. Where is the remedy? Many answers could be given and one of these I give, it is: Go more into the silence.

There we generate power. This is our need right now, the generation of power. The Infinite is always silent. Only the finite speaks. Every morning the sunbeams tap our window but we do not hear them. Every day gravitation holds the world together, but we do not see it. The train makes a lot of noise, but not the stars. We never hear the machinery of God, only that of man. "Strength is not bluster and noise. The engine room of the factory is the quietest place in the building. It is the brook and not the river that goes brawling."

When will we get away from "WIND" to the quietness of power? "All the irons are in the fire." There are organizations for every day and night in the week and several on Sunday. The word "feverish" describes better than any other word our modern life. We emphasize efficiency, and command: "Speed up!" This is the wrong emphasis, and is injuring our modern life. In the convent of San Marco, Florence, St. Peter's figure by Angelo looks down upon the passing throngs with his finger to his lips: "Silence!" is the token given. Haydn said: "When my work does not advance, I retire into the oratory with my rosary and say 'Ave,' and immediately ideas come to me."

To-day the Church is being neglected by the young people; scorned often by the labouring class, half-heartedly helped by the rich, and considered antiquated by many scholars. There are many signs of disintegration in the ministry and its calling is not appealing to young men so as to keep the ranks up to the standard. Many experiments have been tried and some more are to be tried. But why not learn from Haydn, and retire into an inner chamber of meditation and give the Spirit a chance to speak. Alone with God, Elijah heard the still, small voice, and the silence had a greater message than the thunder. Alone with God, Samuel heard the call to his life destiny. When Paul wanted to know, he went into the desert solitude that he might find an explanation of his new experience. "When we cease from our works, God works in us. When

we cease from our thoughts, God's thoughts come into us."

The great peril of a minister's life to-day is that in these complex times and under the pressure of multitudinous details, he will be too busy to spend much time with God. It was a good sign a little while ago when a considerable group of pastors met in a certain city and protested over the increasing executive demands made upon them by their denominational leaders. How can the man of God preach if he be not allowed to meditate and commune with his God! Never should executive work take the place for the quiet hour, or Bible reading, which brings to the soul the baptism of the Spirit.

President H. C. King of Oberlin was right when he said: "There are few things that earnest men need more to make clear to themselves from the beginning of their life-work, than that they will have to fight for time to grow, for time to do solid enduring work, for time to do the definite piece of work which God has laid on their souls to do."

The Christian cannot feed unless he is fed. He cannot lift up until he has been lifted up. He cannot impart power until he has generated power. "The man who takes time to prepare his own heart is doing a more important work than merely to prepare his head." We need to heed the old injunctions: "Wait thou my soul upon God, for thy expectation is from Him." We wait upon other things. We are waiting upon money right now. Money rightly used is power. But many are more

willing to give their money than themselves. But there is no substitute for yourself. Personal contact is God's way of reaching the unsaved.

Gypsy Smith one time was the guest of a rich man and one night he asked his daughter to play and sing some hymns. The two began to sing: "Rescue the Perishing," but Gypsy did not sing. The man turned to him and asked him why he did not join in the singing. Gypsy said: "If you will go out with me on the street and try to rescue the perishing, I will sing it with you when we come back." Riches without God smother spiritual life. The Church at Laodicea said: "I am rich and increased with goods, and have need of nothing." But God said: "Knowest thou not that thou art wretched, and miserable, and poor, and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

We wait upon intellectual power. Some men talk to-day as if wisdom came into the world with them. But "the wisdom of this world is foolishness with God . . . the Lord knoweth the thoughts of the wise, that they are vain." Every educated man ought to know that his knowledge is limited, that he only knows in part, and that if he is to grasp the handle of his being, he must get into the vision of God. Why did Macedonia call to Palestine to come over and help her? What help could Paul bring to men who knew the epics of Homer, the dramas of Æschylus, the idyls of Theocritus, the philosophy of Plato? Paul had some-

thing beyond literature, art and philosophy. He had a knowledge of God, born of the Spirit which could impart a saving power to men and nations, not found by waiting upon books.

"Insulations have their inspirations. The world is not ruled by continents but by islands." Patmos gave John an insight to the most glorious things of life. The world being shut out, he saw God. Every isolation is a preparation for the conquest of a continent. This was true of Milton and Bunyan. It was true of Paul.

The faculty for discerning God has been given to us. It is the "oversoul"; it is the spirit. In silence comes the self-surrender of the intellect, and the recognition of the Spirit's voice and His laws over us. No man can baptize himself, but in the silence he generates the power and is baptized for his work. This generating of power comes when we wait upon God in prayer. The preacher should be a spiritual product of prayer Sunday morning when he stands before his people. He cannot live a small life during the week and preach a moving sermon on Sunday. He is a "spiritual product" as well as a mental force. The layman should be a spiritual force when he comes to church Sunday that he may make an atmosphere that shall inspire his pastor and lift the congregation heavenward. He cannot live a worldly life during the week and make a spiritual addition to the Lord's House on Sunday. When the church membership challenges the higher possibilities of God in spiritual contemplation it

has power in the community to move men toward God.

To go into the silence is to be able to review and to search one's self. This careful process will make one penitent. And penitence is no sunset, it is the dawn of a new day. It is the coming of a new opportunity to redeem and move out and away from the old life of failure to the new beginnings of success. Real searchings of heart will enable us to stop the leaks in our life and give us new strength and reserve that will send us forth to win in the struggle. Some of the best resources of God have been put into the silence room. It will give us great dividends if we will live here a little bit each day.

Now while silence checks up our speed and enables us to see more, we will not forget that we are to come out of the silence where we have generated power and seen more, that we may *apply* more. "There was silence in heaven" we are told, but heaven is not all silence; activity came again. The application of that which we receive in the silence is the only thing that will save the world. There is a difference between the resources of the world and those of men. The former, if not developed now, may be brought out later, but the latter, if not unfolded now while man possesses them, must perish with him. The gems yet unearthed may be brought to light by the efforts of future generations. The marvels of the air and electricity, which are yet in their infancy, only await the inspiration of future

ability to mature into greater efficiency. But the powers which by using might have made one man a statesman and another a great writer or painter, fade away, and can never be revived, if ignored now. The loss that society thus sustains is utterly incalculable. The powers that lie latent and unsuspected in men and women of the Church, would, if put forth, bring the world speedily to Christ.

Now and then you have seen a sign which says: "Operatives are expected to work full time on the power." What did it mean? The engine in the factory kept up its movements of power for so many hours, but many of the employees who did piece-work were not applying themselves the full time.

Here is a picture of the need in the Christian Church to-day. We are called to be workers together with God in using His power for the betterment of mankind. But the fullness of the power is not being used. Men are more interested in laying up treasure on earth than in heaven; more concerned about politics than the Kingdom.

Power enhances responsibility. Ability emphasizes duty. Endowment means service. Have you thought something? You owe the world your thought. Circulation is its birthright. If you apply it to society it may bring forth another reformation; another Pentecost; another Wesleyan revival. Your thought may strike at a social falsehood, or may change a religious custom or prejudice which

keeps out the light. This day presents a great opportunity. If we have a vast deal behind us from our silence with God, there is a vast deal awaiting us. All the program of God is waiting our coming, our doing, our giving, our living, our applying of the truth given us by His Spirit. This power depreciates by hoarding. "Nothing in God's universe can violate its own law and not suffer from the violation. Use, application are the laws of power. If your reservoir does not give out its water, the water stagnates and breeds pestilence. A man may hold money, but he holds it with a shrunken soul. You may build up a big self, through accumulating knowledge, money, fame and power. If that is all, you will be smaller and meaner and more contemptible in life."

"You know the law of the conservation of force. You know that force does not achieve its utmost and best by retaining its original character. Conversion is a law of force. Suppose you convert so much soap, leather, wool, or lumber into a college, a church, a hospital. Do you not see how those coarse bulks have been transformed into active ministers; how they lost their material character, and have passed into the sphere of moral and spiritual forces? Do you not see how your original possession has gathered round itself the best human affections, and has initiated new and beneficent forces; how it has not only multiplied itself beyond the power of figures to state, but has taken up a quality which is divine?"

And so it is with knowledge. Suppose you heap up knowledge. You know all the languages, and all the sciences. What then? If that is all, if your knowledge and culture do not go out from you in application, are not worked out at their highest power to form and stimulate society's thought, to lift its ignorance, to expose and fight its popular fallacies—you are nothing better than an unloaded lumber wagon; no greater value than unsmelted ore on the dump heap. Men are losing the chance to become immortal to-day, because they will not apply themselves to God's work, to His machinery, to His plans for the ages.

Radium rays will test the true and spurious alike. Its rays cause a real diamond in a darkened room to glow with light, while imitation stones fail to respond. The world tests the religious life, whether it has been in the silence with God, for if it has, it throws out the light with energy and power divine.

Suppose we had not received the application of power through Edison's fertile mind. Then we would be pushed back many years in our progress and achievements. Suppose we had never had the application of Morse's telegraph. Then business would be pushed back into bygone days of slower methods. Suppose the application of steam or automobile had never come, how cumbersome the methods of to-day, and how handicapped we would be!

Here is the trouble with our religious life. While living in the twentieth century of the application of the material, we are living in the last century be-

fore Christ in the spiritual. The only thing that can save this world is the application of the spiritual. How can we catch up with our responsibility to God? Only by living in heart throbs of the Spirit, and circulating those heart throbs to the body politic and material.

If you will read the book of The Acts of the Apostles, you will see that the normal experience of Christians there was the enduement of power. "They were all filled with the Holy Ghost;" "they were pricked in their hearts;" "Then Peter said . . . In the name of Jesus Christ of Nazareth, rise up and walk. And he, leaping up, stood, and walked." "They marvelled; and they took knowledge of them, that they had been with Jesus." And did not Paul say: "I can do all things"—an enduement of power upon him. To-day we have intellect, piety, social service, organization, kindness, but where is the power? It would seem as if we had "not so much as heard whether there be any Holy Ghost." Do not forget: "They that wait upon the Lord shall change their ability." We need the power that is born by waiting.

Coming out of the silence, we discover how to distribute power. When a piece of coal is thrown onto the fire, it will distribute through the atmosphere a certain quantity of heat. This heat energy came from contact with the fire. Without silence we cannot get the energy we need. But when we get contact in silence with God, then we

are to distribute what we get. Where shall we distribute it? Right where you are. It matters not what sphere of work you have chosen. God's work needs to be done everywhere. Consecration and distribution of the Christian life are needed in every avenue of life. Stand for something big and noble. Truth in the abstract amounts to nothing. It must be incarnated in some human life if it is to rule and reach men. The great majority of so-called good men of to-day are standing on insulators. Few get where the great current of truth can charge through them to do its work. Is the world about us wrong? Are its ideals confusing; its social life tyrannical; its political life corrupt; its business precepts wrong? We are filled with power to set these things right. The parable of the Good Samaritan is only half told when we help. We should go further, and chase out the thieves, close up the dens of infamy, make the highways safe so that no other traveller may be set upon.

Through certain plans we must distribute this power. The power of a railway engine is limited to the track. The power of an electric current depends upon a clear wire and no grounding anywhere. We can distribute power only as long as we keep the track of holy living and thinking. There is no way where by unholy living we can distribute God's power. We have the appearance, but not the reality; we have the veneer, but not the genuine life.

We are not to distribute this power for spec-

tacular reasons. May this not be the idea in the mind of Peter when he wanted to walk on the water! Nothing would have come from this event worthy of the display of such divine power. "But Jesus walked on the water," you say. "Yes, but He walked on the water to rescue the perishing. Peter wanted to walk on water just to walk on water." "Christ never used His power merely as a pastime or as a matter of show, or as a performance. Peter simply wished to walk on as a performance. He had no useful end in view. The devil challenged Jesus Christ to exercise His power by hurling Himself from the pinnacle of the temple and to turn the stones into bread to satisfy His own hunger, but He would not."

We must distribute our power to do good, whether it be social, intellectual, or financial. It then has the Father back of it, and it moves on for restoration and healing the needs of the people. Peter later on said to the beggar: "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ rise up and walk. Here was power to enable the blind beggar to rise and walk, but not power to allow him to walk on the water." Here is the difference between the holy and the unholy distribution of power.

Power is always found along the line of obedience. No one can be saved if he does not come God's way, for God will never step aside from His plan to save anybody. We are to remember that the distribution of power is according to God's

plan, and it is our first duty to find out what those plans are if we are to receive and give to others.

Sometimes we go to the faucet and turn it on, but no water comes. The water does not come because there is some obstruction somewhere. Sometimes the flow from the Church or a Christian life ceases. Sin may have made an obstruction. If such a condition exists, it would be well to make the prayer: "Search me O God . . . and see if there be any wicked way in me."

It is also true that the distribution of power comes at a most inconvenient time. We are busy making money; we have social engagements; we have lodge meetings, club meetings. I have been greatly surprised in my own work to see how many pastors give themselves to outside matters when they have invited me for a union effort in their own community. Some have been known to go to a local minstrel show and be an end man, while I was talking on the vicarious work of Christ; others have been known to be drilling a class play in the theatre and urging their people to go to it, while I was trying to win them to a consecrated life for God. With worldly Christians, card parties, dancing and theatre parties had the precedence over all else. But shall we think more of Vanity Fair than the Church; more of Mrs. Grundy than Christ; more of the almighty dollar than the souls of men? Instead of distributing the power we ground it in worldliness, and bring contempt and shame upon the name of religion. Lot must give way to Elijah;

Judas to Paul, if the world is to receive the gift of power that saves.

The distribution of power will demand sacrifice. The old legend of Tritemius, the pious bishop, should be our true example. While he was kneeling in prayer, wrapped in ecstasy of thought, a woman's cry was heard. Her son had been seized as a captive and must be ransomed or die. He offered his prayers, but she spurned them. Not prayers, but money was what she needed. Seeing the holy emblems on the altar she asked for them. He gave her the silver candlesticks, and the golden emblems, and her boy was redeemed. When we give silver, God will give gold. When we give sacrifice, He will give life. When we give ourselves, He will give Himself. What is surrendered fashion or desired pleasures, or stored up wealth, in comparison to the power of the Spirit distributed through us? Would you not rather be Paul than Nero; Moses than Pharaoh; Elijah than Ahab; Peter than Judas; Washington than Arnold?

We are standing to-day under a great light and above a great shadow. As the electric light throws down its light, it makes shadows. We may stand in the light or in the shadow. There is an overhanging blessing of grace that awaits our country. But it has a dark reversion of possible danger. I do not want to see our land go into the shadows. There was an hour when a nation could have entered into the promised land, but they did not, and Israel wandered in the wilderness for years, paying

a terrible toll for her wrong choice. I would not have the choice repeated by my beloved land. To save her we must give the best that God can distribute through a sanctified people.

Years ago an old mill was rebuilt in New York state. The people came to help in the building, giving their time. Husbands were not only there, but sons, wives, sisters and sweethearts. As the frame was erected the workmen came to the last timber to be put up to make the frame safe in every way. As they pushed it up, the workmen came to what is known as "the pinch in the bent." The timber would not go in; it stuck. The men pushed but it would not go. They let down a bit and the timber trembled and the whole frame rocked. It was a perilous moment. For the frame to fall meant many would be injured, possibly some killed. Seeing the situation the superintendent cried: "Mothers, wives, sisters, if you would save your loved ones, come over and help us." They came rushing over, and got under the poles and pushed with their loved ones with all their might. The beam moved upward and in, and all were saved.

To-day, we are at the pinch in the bent of all life. If we would save our loved ones, husbands, children, wives, and friends, and country, all must work and unite together for meditation, for communion, and through these the generation, the application, the distribution of power that saves all. All this comes from going into the silence with God.

## IV

## THE PSYCHOLOGY OF TEMPTATION

EVERY mature life is a battle-field, and the struggle that is going on within one's self surpasses any other battle in life. The result is the most important thing that can be seen in the life of any man. Here should be our greatest preparation; our most careful consideration; our greatest endeavour, for our all is at stake in the issue. Victory or defeat comes through our temptations, and as we take hold of them, they strengthen or weaken our character. Psychology cannot afford to overlook the great question of temptation.

What is The Psychology of Temptation? It is examining the whole field of emotions, solicitations and choices of life. It is trying to find the "why" and "wherefore" of our struggles.

Temptation is a thought, a solicitation to do evil. It is not sin; it is not a sign that you are bad. Jesus was tempted—tempted in all points like we are, yet without sin. It is not sin, then, to feel the power of temptation. As well might one say that a soldier is faithless to his country because he feels the pain of the wound received in battle for her defense. The suggestions of evil may even leave scars

upon the soul, but they will be scars of honour, if we resist them.

Temptation is a trial. By trial babies learn to walk; birds learn to fly; men learn how to build; how to draw. Temptation is a testing, a preparation for service. Just as a new bridge is tested to see if it can carry the weight of the train, because its work is to carry weight, and as metal is tested as to its power of resistance, so temptation tests us to see if we are worthy of big things for God.

One's character grows strong and efficient by reason of resisting the trials and temptations that beat upon it, as the oak knits its fibres and roots itself more firmly in the soil by reason of the beating of the storms and blowings of the tempests. That is not a strong character which is kept pure by being sheltered from temptation through the efforts of others. Such a character is a moral hothouse plant. One of the great Puritan writers said: "The greatest of all temptations is to be without any." What did he mean? He meant that temptation is not a sinful thing, but a good thing. It is the ingredient in your nature that you can least spare.

Whatever Adam may have been, he was not a moral character. He may have been innocent, but he could not have been virtuous; he may have been sinful, but then he knew nothing about goodness. Character only makes its appearance when an alternative is presented between a higher and a lower. Envy, jealousy, anger, hatred, murder, lying, all of

these that we have come to think of as evil, were in existence from the beginning, but they were not evil, until there was a conscience. As soon as man had the sense of the divine in him, things which before were innocent became evil. We are made then by our choosing the good, when the trial, or testing, comes.

If Moses is to formulate the great principles of law and education and religion that are forever to dominate the world's thought and largely shape its life, it is needful that he be tried and tested for forty years in the wilderness. If Paul is to be earth's foremost apostle, he must spend three years in the wilderness, testing out his faith and knowledge of Christ. If Jesus Christ is to be worthy of the place of the second Adam, He must be tried, and prove Himself worthy.

"The fact that a man cannot get away from temptation shows that God means us to get some good from temptation. Otherwise He would make it possible for us to escape. In our colleges, they have football squads tackling dummies. They hang them up with ropes, and set squads of men tackling them. This is done so as to give men power by resistance. You cannot make a man a tackler unless you give him something to tackle. To give men something to push against is to make them strong."

"We must fight something if we are to grow strong. The corals that grow in the sheltered lagoon are weak; those that fight the surf, though

broken in their own strength, are formed into a solid rock."

> "Souls are built as temples are,—
> Inch by inch in gradual rise
> Mount the layered masonries.
>
> . . . . . .
>
> Through the sunshine, through the snows,
> Up and on the building goes;
> Every fair thing finds its place,
> Every hard thing lends a grace,
> Every hand may make or mar."

Only as we brave the temptation to do evil are we enabled to obtain life's noblest personal reward, its first and highest prize. What is that reward, that prize? It is character. The law is inexorable. No cross, no crown. No temptation, no character. Temptation is essential to a man's becoming something. Temptation is conflict with sin; it is virtue; it is victory over sin. We must put the emphasis where it belongs. Says the apostle: "Blessed is the man that endures temptation"—not, that escapes it. The summons here is that we shall relate ourselves to temptation in such fashion as will leave us neither weaklings nor cowards, but men of moral strength and endurance.

A few years ago, some one delivered an address on: "Why Don't God Kill the Devil?" The answer to the question is this: God does not kill the devil because He has turned over that task to us.

He wants us to accomplish the task and win the reward, which is no less than a crown, and to be called the King's son, and reign with Him forever.

Again, if we want to achieve or attain anything worth while in this world, we must work for it, and oftentimes suffer for it. That which costs us something, counts for something. That which costs us nothing, counts for nothing. A writer says: "All greatness is built on difficulty, daily encountered, daily conquered. . . . The great men are all built on difficulties. When you see a great musician, a great painter, a great scientist, you see there a soul that has wrestled with ease and indolence, and has thrown them; and would have speech with nothing easier than that; one who has wedded his will to his hours, and made them yield their utmost."

The call to-day is for the development of physical strength and endurance. We want our boys and girls to get plenty of physical exercise; to go to the gymnasium and the field. How about putting them into the gymnasium which will train them to say "No" to sin as hard as they can kick a football, or as fast as they can run a race? What about developing a little discipline to develop the moral fibre of the soul as well as to develop the muscles of the body? Which in the long run is of greater consequence? Some feel that we ought to train the boys to shoot so as to be ready to meet the foe from a foreign shore. Why not train them to take a shot at evil in the countless temptations which are com-

ing up against them? I feel that they need more than anything else to develop lives that will resist temptation, and thus put themselves on the higher levels of moral endeavour and righteousness.

I used to wonder why God let temptation come. I think I see another reason than those already given. Temptation does not mean that I shall sin. But it does show where I am weak; it reveals where I can go to find strength; that is to Christ. Thus I can turn my temptation into a means of stepping heavenward. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it." We have a faithful ally indeed. But the point is, if we would win the crown and gain the throne we must ourselves face our great adversary on every field. Ours must be the spirit of the Old Guard rushing on to its death at Waterloo. The Guard dies, but never surrenders. Then shall come that which is written: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne."

"And forget not that temptation is allowed because God knows it is absolutely important. Temptation cannot hurt a man any more than pouring water on a duck's back can hurt the duck. If a duck drinks too much water, it may hurt him. Pouring temptation on a man isn't going to hurt him. Temptation never hurt a man until it got the coöperation of the traitor inside the man."

Let us look at The Psychology of Temptation from four points of view. First, the man tempted.

Temptation is bound to come to all. It is an individual thing. Just as you have your own hand and your own face and your own walk, so you have your own temptations. Every man has a different temptation, just as every man has a different hand. And these temptations come through our temperaments. The sanguine man, who naturally sees the future bright and cloudless and easy, is tempted to make light of the duties of to-day; to dally and trifle with what he has in hand. There is no need to concentrate. There is no need to discipline and coerce the faculties; there are endless to-morrows. There is abundant time. Character, duty—to-morrow will take care of them. Deviate from the path only a little and you will get back before the week is ended. But it is a delusion.

The man of melancholic temperament who sees to-morrow dark and threatening is tempted to give up. It is no use. The duty is too hard; the struggle too severe. The antagonism is overwhelming. Give up; go with the tide. Let circumstances seal your fate. That is surrender to the tempter.

The imaginative man sees the angel of light. As the tawdry, tinselled fittings of a stage makes beautiful the painted faces of the actors, and as opium changes the hovel of the victim into a palace, so the tempter makes that which is weak, strong, that which is sensual, delightful. Satan does not come in grotesque form, coarse, boister-

ous, thundering. He comes to strew the wrong path with fragrant flowers; he comes to lead out from the presence of God to the strains of bewitching music.

Temptation is not only an individual thing, but some have stronger temptations than others. But this only proves their worth. Satan never chooses the chaff, but the wheat. The man who would be the greatest devil can be the greatest saint. When a hunter goes out hunting for buffalo and finds a herd, he does not select the meanest specimen to be found, but he steals around until he can get his aim upon the best in the herd. So Satan makes his best attempts upon the best souls. We may have to pass through fire; but the fire will reveal whether we are wood, hay, stubble, silver, gold, or precious stones.

Temptation is also a lonely thing. It separates a man from all his fellow-beings. Wherever he goes he carries it with him. It follows him like a shadow. He can no more escape from it than he can escape from his shadow. It is himself, and he must tread the wine-press alone. There is nobody that can cheer us when we win, and there is no one to despise us and hiss at us when we lose.

We cannot outflank the devil. We cannot slip around him by walking softly and thus evade the conflict. Every human soul must fight the fight and join issue with the forces of sin, all alone, must win or be worsted in the struggle.

Temptation is also a pitiless thing. It goes into

the congregation and takes off the man in the pulpit. It goes into the family and takes off the flower of the flock. It goes into the legislature and takes off the great statesman. It goes into the place of business and takes off the prince of merchants. It goes into the profession and takes off the great surgeon, the shrewd lawyer, and blackens them as the fire in the forest blasts the monarch of the trees. It is no respecter of persons.

"We cannot get away from temptation. Professor Drummond one time said that he thought he could get away from temptation when he went to Africa, but he found it there when he was alone in the desert. You cannot get away from it. Why? Because you carry it along inside of you."

And a man does not escape temptation by being a Christian. He simply goes on to another field of battle, which may be more subtle and intense. There is not a man in the world that can get away from temptation. I repeat, then, that this shows that there must be some good in temptation.

Why do I put all these things before you? Because one of the greatest dangers in fighting is to underrate the power of the enemy. We can thrash the enemy, but to do it we must recognize his power and understand it. The outcome of the battle against temptation is an absolute certainty, if one will go at it in the right way.

To be tempted is not sin. We need to remember this. Some sensitive natures conclude that they must be very sinful because they are so much

tempted, whereas multiplicity of temptation is often an evidence of faithfulness and integrity.

Temptation implies a measure of goodness on the part of the man who is tempted. The orchard robber does not go into the orchard in the winter time. Why? Because there is no fruit. It is fruit that he wants. Is it not so, in some degree, with regard to the assault of the enemy? There is some virtue that he would pluck from us. The strongest attacks are made on the strongest forts. Satan does not waste his ammunition. He would not be so earnestly seeking to capture us if we were already completely his captives. Sin is consent to the temptation. The greatly tempted Christ was the perfectly sinless Christ. So we can console ourselves that whatever this evil in our nature is, it is not sin.

"Whenever we find ourselves up against temptations that are not of our own creating, but are of God's allowing to us, you may know it is God's way of praising." Therefore James says: "My Brethren, count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience. . . . Blessed is the man that endureth temptation, for when he hath been approved he shall receive the crown of life which the Lord laid up for them that love him."

Temptation is not compulsory. Some dread temptation, because they think it will force them to that which is evil. But since the world began, no man has ever been compelled to commit sin.

Satan has no power of compulsion. Temptation at its strongest is only inducement. Satan said to Christ: "Cast thyself down." He cannot say more to us; he cannot cast down. Here the responsibility of sin comes in. Every sin we commit is voluntary. We do it—no one else.

Temptation does not make, it only finds. "The prince of this world cometh, saith our Lord, and findeth nothing in me." Temptation does no more than reveal the latent evil within us, waiting its opportunity to come out. The most the enemy can do is to stir and use the possibilities already there. Temptation is to the latent evil what the spark is to the inflammable material. If the material were not there the spark would be as harmless as though it dropped into water.

Victor Hugo declares that for every crisis, we have in us an instinct to meet it.

We are not always responsible for what the attack of temptation finds in us; that, in some cases, may be our inheritance. But we are responsible for what temptation does with what it finds. Our character growth goes on unconsciously and so does our deterioration. Reading, seeing, hearing, and the inner imaginations of the heart are factors that build or destroy us. There are visible and invisible forces that are at work in us. Both must be watched. When a man's character is suddenly wrecked, don't say that the man is insane. He has been laying the foundation for such wrecking, and at last we see it. The oak tree seems to be strong,

but a blast of wind lays it over, and we see the work of weakening that has been going on unseen for years. The tempest simply reveals what was going on inside. The avalanche isn't born in a minute; the volcano isn't a sudden creation; and likewise evil thoughts work as gradually and surely toward destruction.

Make sure that the soil of your nature has good growth. Germs cannot find a place for operation in healthy plants. Newton said: "If the sack is filled with wheat, there is no room for the chaff."

Second, we have the man tempting.

Man is tempted from without and from within. Our thoughts and feelings are invaded by a power not our own. What is this power from without? Is the devil an actuality or fiction? Is he dead as far as his influence over mankind is concerned? When I ask this question I think of the Flemish soldier who is reported as having said repeatedly: "The devil is dead, the devil is dead!" Many persons say the devil is dead, and some of them are the very ones who act like him.

Is there not tremendous truth in the poem of Dr. A. J. Hough, who says:

"Men don't believe in a devil now, as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day; for the world has voted it so.

But who is mixing the fatal draught that palsies
heart and brain,
And loads the bier of each passing year with ten
thousand slain?
Who blights the bloom of the land to-day with the
fiery breath of hell?
If the devil isn't, and never was, won't somebody
rise and tell?

Who dogs the step of the saint, and digs the pits for
his feet?
Who sows the tares on the fields of time wherever
God sows His wheat?
The devil is voted not to be, and of course the thing
is true;
But who is doing the kind of work that the devil
alone should do?

We are told that he does not go about as a roaring
lion now;
But whom shall we hold responsible for the ever-
lasting row
To be heard in home, in church, and state, to the
earth's remotest bound,
If the devil, by a unanimous vote, is nowhere to be
found?

Won't somebody step to the front forthwith, and
make his bow, and show
How the frauds and crimes of a single day spring
up? we want to know.
The devil was fairly voted out, and of course the
devil's gone;
But simple people would like to know who carries
his business on?''

Conceptions of the devil are divided into three classes—as an individual, as an evil influence—a sort of atmosphere that reflects the inward evil—and third, the animal inheritance in us. All these are in a certain sense correct.

The personality of the devil is bound up with the personality of Christ, and the temptation in the wilderness. That temptation was either subjective or objective. If subjective, then our Lord's temptation came from within. If so, Jesus was sinful, not the son of God, and can save no one from sin. If objective, then the record is true, our Lord was tempted of the devil; tempted from without, and was holy, sinless, undefiled, and can save all who come unto God by Him.

If the personality of the devil is not true, neither is the personality of Christ, who was manifested that He might destroy the works of the devil. Then we must repudiate Christ, making Him who was manifest in the flesh a mere principle. The Bible speaks of the devil as the serpent, or deceiver; Satan, or accuser; dragon, or destroyer; devil, or slanderer. He has been working his terrible temptations in this world. His business is to turn men away from God, to sow unbelief and distrust in the hearts of mankind. He does create an atmosphere, he does have an animal inheritance in us. The battle is not at long range. It is hand to hand, face to face. "We wrestle not with flesh and blood." The devil used the serpent in the Garden of Eden as the tempter because there were no

bright, attractive men and women to do the work. An unmasked devil would have frightened Adam and Eve. Now that the earth teems with the beauty, wit, and wiles of clever men and women, Satan has abandoned serpents for more effective servants.

We need a new theory of Satan, more profound and more penetrating than the old fables of nursery tradition give us; more in accordance with the spiritual insight gained under Christian culture. It was a shallow device to represent Satan as a hideous and repulsive figure, with frightful marks of beastly foot, and horns upon his head. Men would run from such ugliness by instinct. And if this were a type of the devil it could never come near enough to tempt us. Our virtue would be safe against a seducer that inspired nothing but disgust. It is not the ugly devil we need so much to dread as the pretty devil. An old Scotchman stood before the famous picture of the Master being tempted by the devil. As he gazed upon the horned and hoofed Satan with all his ugliness he exclaimed, "If that child cam' to me in sic an ugly shape, I think he would ha'e a tough job wi' me too." In the real Satan we must look for a shrewder cunning, a more subtle diplomacy, a more politic disguise. Whatever he may have been to the superstitious fears of ruder ages, to try the temper of the twentieth century he takes on the air of a courtier, the self-possession of a man of the world, the dignity of a prince, the beauty of a seraph, and the manners of a gen-

tleman. Glaring sin is loathsome. Sin must be beautified to capture us. The caterpillar inspires disgust, but the beautiful butterfly fascinates us. The devil wears good clothes, has sparkling wit, fine manners, beautiful art, and fascinating literature, by which he captures us. But this does not save him. Is a thief less of a thief because modern terminology calls him a kleptomaniac? Is a fire bug less monstrous now that he is called a pyromaniac?

I saw a photograph the other day from the European field of war, in which a company of soldiers were examining a load of hay. They were piercing it with their swords in the endeavour to find out if any foe lay hidden in the fragrant pile. And I could not but think of the warfare of the soul, and of the sweet and fragrant disguises in which the devil is so often concealed. The devil in a hayrick! I have experienced it a thousand times. A deadly temptation hidden in some innocent expediency! Some fatal lure concealed in a popular custom! Corruption housing itself in a white lie! The enemy wearing a white robe! The devil, I say, in a hayrick! Yes! But he is more in men and women. And men and women are tempting others.

Every keen observer knows that over against our moods of weakness there is apt to stand some tempter. Why? May not the new psychology give us the answer? Our minds radiate out the thoughts in them, and they are also magnets, attracting other thoughts of like character. Therefore if

one is thinking evil, some one else who is keyed up to the same evil is sure to catch the wireless radiation and come toward that person and lead him into sin. We must watch our own thoughts.

Again we run the gauntlet of evil influence in all directions. It unconsciously grips us. Bulwer tells us in his novel "Zanoni" how he comes in contact with "dwellers upon the threshold," who lead the boy astray. These dwellers of the threshold are often in fine appearing men and women. Dr. Gordon tells us of a wealthy man who had a fine son who was the dream of his father's thoughts. But a teacher robbed the boy of his faith, and as a tempter, sent the boy out into a life of shame and sin. Who can read "The Eyes of the World" by Harold Bell Wright, without discovering the tremendous power of women to lead men into sin. What a calamity that Ahab had such a temptress in his wife Jezebel! The king would have gotten over his sulkiness but for her. She was his ruin. Woman can tempt man into sin, and great is her power in this direction. Higher at her highest than man, and worse at her worst than man, is woman, the temptress.

And who doubts but what man can tempt woman? How often through the name of love, and the reasoning of religion, and even under the cloak of religion, woman falls under the snare of man and gives up her virtue in an unguarded moment to man. And when the flower is plucked, the soul

soiled, the life blasted, the man leaves her for others in the world.

Can there be any greater curse in the world than to stand at the Judgment and face a life that one has ruined? It were better that a millstone be about one's neck, and he be cast into the sea.

Third, we have the man yielding to temptation. Men give themselves over to the tempter, believing that the reward of life comes from so doing. Well, there are some rewards that come from evil doing. This world is a magnificent and glorious one and it brings many pleasures and joys to us. But there is a difference in the reward of sin in the morning and the punishment of sin at night. Sin is two-faced, like Janus. It presents a most attractive side to us, and sometimes that is the only side we see. But sin has a most repulsive side. Judas discovered this. There was a time when he rejoiced in the thirty pieces of silver. But soon, there came a time when he wanted to get rid of the money; it burned his hands, and he threw it on the floor of the temple and went out and hung himself.

Sin brought Byron pleasure, and he thought he was enjoying life, but at thirty-three he was in the sere and yellow leaf and he wrote the damning effects of sin, when he said:

"Fame, wisdom, love and power were mine,
And health and youth possessed me;
My goblets blushed from every vine,
And lovely forms caressed me:

I sunned my heart in beauty's eyes,
And felt my soul grow tender;
All earth can give or mortal prize,
Was mine of regal splendour.

I strive to number o'er what days
Remembrance can discover,
Which all that life or earth displays
Would lure me to live over.
There rose no day, there rolled no hour
Of pleasure unembittered;
And not a trapping deck'd my power
That galled not while it glittered."

I tell you sin is a blunder. Worldliness is a bankrupt and can never keep its promises to pay. Its currency is all debased money. Do not deceive yourself! Do not tamper with your conscience! Do not compromise with evil. To do so, is to fail.

"Except a man is utterly lost to decency, and abandoned to the infernal passions, of which very few there are, a man will not set up an atrocious aim before his own eyes, and move straight toward it. He must partly conceal his own wrong purpose from himself. He must find an honest name to associate with his dishonest dealings. He must tamper a little with his own conscience, and half convince himself that the evil in him can bear some favourable construction, or he will not be able to put on the saintly look to impose on the world about him. The kingdom of iniquity would never make its way in the world one inch farther forward, if the wrong-doers that swell its ranks did not first deceive themselves."

The young merchant, who has not a thoroughly Christian purpose, tells you he would become a prosperous capitalist that he may dispense public benefits; but he ends with being a wealthy miser. The law student will aim at the bench, he says, for the sake of vindicating justice or purifying legislation; but he becomes a pettifogger in law, or a turncoat in politics. The young physician's triple sign points to a man who ponders the enlargement of medical science and the deliverance of mortality from its disorders; but as he grows older, he grows rich in bigoted opposition to all new reforms, and traffics in the fears and superstitions of the miserable. The crafty excuse under which preachers are tempted to keep back the salutary truth, to prophesy smooth things, to lay private plots for reputation, and to condescend to cowardly and humiliating arts, is that they may increase their influence, forgetting that God will not let the merit of any good end be carried over to lend a sanction to unrighteousness.

Unrighteous souls are like performers at a masquerade; only all the costumes are chosen out of the wardrobe of religion, while all the living figures under them are disciples of Belial. Every iniquity that is done under the sun would be glad to furnish itself out of the dress of respectable appearance. Our first lesson of resistance is to learn that Satan is a deceiver, transforms himself, looks like an angel.

Where are your temptations? You sit in God's

house, with no sign of peril; you will go to your homes, as you came up from them, with no alarm of danger ringing in your ears. Where are your temptations? Not marching down your streets, a bannered host, with trumpets to proclaim their siege, and with warlike notes of preparation. Virtue's victories would be comparatively easy. But your temptations hover about you in wary ambush. They are in the little things of your daily life, and hidden under unsuspected appearances. They lurk in the luxuries on which you repose; in the pillows on which you lay your thoughtless heads; in the emulation where you mistake the pride of excelling for the love of wisdom, and superiority for scholarship; in the common labour where the world gambles for your soul; in the merchandise where you are offered gain for falsehood; in the flatteries of your beauty, or your talents, or your disposition, which borrow the silver tones of friendship and sound so like them that you listen; in the familiar pleasures that make the feet of the hour so swift, and the earth so satisfying, that you feel no need of heaven. Here are your tempters. They are disguised; they take circuitous paths; they carry gifts in their hands, and place crowns on your heads; they are clothed like angels of light.

Watch yourselves. For the kingdom of hell, as well as heaven, is within you. All the mischief is within us. Its origin is there, its power is there, its fatal results there. To know your enemy is half the battle. We must have help or we shall fall.

We cannot stand alone, and neither do we have the skill to see and discern our enemy. We must rely on God.

In Milton's "Paradise Lost," Milton pictures Satan, having the power to assume forms and disguises that he may escape detection. Angels are sent from heaven but cannot find him because of his clever disguises. Finally Ithuriel is sent from heaven with a spear, which, when it touches anything, makes it reveal its true character. While walking in the Garden of Eden, he noticed a toad near the sleeping Eve. Ithuriel touches the toad with his spear and is startled by seeing the toad assuming the form of Satan. He had assumed this disguise that he might approach the woman and whisper his cunning arts and thus lead her astray.

> "Satan thus intent, Ithuriel with his spear
> Touched lightly; for no falsehood can endure
> Touch of celestial temper, but returns,
> Of force, to its own likeness; up he starts,
> Discovered and surprised."

Our revealer is the Holy Spirit. With Him, we may walk and not fail, seeing our enemies and our way; without Him we shall fall and be deceived and lost. Those who live in the high fellowship of Christ will forthwith find transfigured demons to be what they really are; they will put from them promptly and decisively the golden cup with its wine of fornication.

Fourth, we have the man resisting temptation. There is an old tower on the Continent where in one of the dungeons the walls have graven upon them again and again the word "Resist." It is said a Protestant woman was kept in those dark recesses for forty years, and all the time she spent in graving with a piece of iron for all who might come after her that solemn and courageous word.

We need this word graven on our hearts and wills, "resist," for devils fought are devils fled. To let go of the world is to take hold of God. To turn one's back on the sordid and selfish company of the earth is to keep company with the angels. "Nature works for him who toils. Gravitation helps him who stands. The stars fight for him who is right." "All things work together for good to them that love God," and even angels join hands to help a good man.

If you would resist temptation, be prompt and do not argue. Half measures, and compromises, cause more than half of the falls. To look at sin is to feel its power; to see its reward; to be pushed by the lust of the eye toward it. When the fox in the fable was invited to the den of the lion to visit him he politely refused to do so. He did so because he noticed many footprints going toward the den but none returning from it. Wise fox! He saw no necessity for debate; for, as the feet impressions were all in one direction, it was morally certain that whoever entered, left hope behind. So every person knows that the house of sin has gates that open

only one way, and whoever passes them will find them closed to their return.

Remember also, that we are responsible for going into temptation. Shakespeare says:

"Lie in the lap of sin, and not mean harm:
It is hypocrisy against the devil;
They that mean virtuously, and yet do so,
The devil their virtue tempts, and they tempt heaven."

Schiller's Diver, who rescued the king's golden cup from the howling Charybdis, in the spirit of self-confidence attempted the feat a second time, and never returned. And thus thousands go down into the night of sin and shame, because they overestimated their strength and had too much confidence.

An incident is given in the career of William, Prince of Orange, afterwards King William III of England, one of the ablest generals of his time and a man of high personal courage. I will quote what the writer says: "On one occasion on a battle-field in Flanders, when, under a heavy fire of bullets, (William) was giving orders to the members of his staff, he discovered near him the deputy governor of the Bank of England, drawn to the place by mere curiosity. The king said to him sharply, 'Sir, you ought not to run these hazards; you are not a soldier, you are of no use to us here.' 'I run no more hazard than your majesty,' the man answered. 'Not so,' said the king; 'I am here where it is my duty to be, and I may without pre-

sumption commit my life to God's keeping, but you ——' The sentence was left incomplete because the man fell dead at the king's feet." It was a foolish courage and it cost a life. No good end was served; the man gambled with that which did not belong to him and lost it by a throw of the iron dice of war.

"Remember Satan does not march his victim up to face perdition pointblank. He leads him to it by easy stages, and through a labyrinth that shows no danger. Round and round go those circling currents of the Northern Sea that swallow the ship; and by the same winding coil goes the spiritual decline that ends in spiritual death."

"Be sure that the attack of temptation is most apt to be oblique, not open and direct. He destroys our moral foothold by a sidelong onset on our principles. When the Russian troops were retreating across the frozen lake before Napoleon's army, Bonaparte stationed his artillery on a neighbouring elevation, and ordered them to fire on the ice and break it up, and thus engulf the enemy's regiments. The guns were levelled and discharged, but the balls glanced and rolled on the ice without breaking it. Suddenly one of his colonels thought to elevate his guns and fire into the air. The momentum of the descending projectiles shattered the ice, and sent the host down into the waters of the lake. Thus is it on the part of Satan. It is by the oblique shot of our tempters that so many of us fall."

G. Sherwood Eddy tells us that from the Scrip-

tures and our own experiences we learn that sin has three favourite methods of attack—a sudden charge, a long continued siege, and subtle strategy.

"By sudden charge the enemy tries to take us off our guard. He unexpectedly throws his whole power upon us at our weakest point. This is his method in sins of appetite and temper. There is an Esau with five hungry senses pampered with the uncontrolled habit of years. A single charge at Arcot and at Plassey turned the fate of India. Charge after charge at Waterloo saved Europe.

A long continued siege to discourage us is the second method of attack. The effort to wear out the saints—to break down our patience. Discouragement is a chief cause of defeat. An Elijah is led away from a glorious warfare and victory to a Juniper tree, for want of a little patience of faith in his God who has never failed him. It was the brave defense in the siege of Lucknow that held India in the Mutiny. Let us "hold the fort!" Victory is nearer than we know. Faith turns the tide of battle. Discouragement always implies that we are looking away from Christ to self or circumstances.

Perhaps the most common method of attack is by subtle strategy. Sin is made to seem attractive and innocent and its consequences of small importance. Temptation is suggested as "good for food, as a delight to the eyes, and to be desired to make one wise." But after the fall the hideous lie stands

out in its true colours as "the lust of the flesh, the lust of the eyes, and the pride of life."

I tell you, giving in to temptation is a terrible thing. For one who comes to know evil, will not only have altered his own nature, but he will enter into fellowship with all evil; he will initiate himself into the free masonry of wickedness. There is a communion of saints, and there is a communion of evil. Knowing evil, causes a man's ideals to change, and he lowers the whole standard of life. The pearl of innocence is always found in the heart which has not known evil. The man who has tasted evil has no fine distinction of morals, and cannot have as long as he continues to do evil. In his evil, he adds to the world's woe, the world's burden, and to God's gigantic task of eradicating evil and bringing in the good.

Again, avoid the scenes and places which are favourable to temptation. There are many to-day who claim the right to know and see all that is possible, no matter what it costs. A man says if I don't know evil I can't ward it off. All we need to know is that it is evil. One need not have yellow fever to know how it seems. He is foolish who would rush across a battle-field where whole batteries swept the entire place, if he could by another and safer way, come to his place. And when men know they are weak and venture out to see, it cannot be said that they are tempted. It should be said that they tempt the devil to tempt them.

We imagine that the mere knowledge of evil does not hurt us, but this is not so. We are like a sensitive photograph plate. Every exposure injures us. We must not forget that everything has a tendency to become larger in our subconscious self. Bad becomes worse, good becomes better.

Hundreds are ruined by exploration. Men have looked into the crater of sin, and fallen over into it. They have taken the social cup, and found it the habitual cup; they have gone to the house of lust for a peep, and been caught in the web of sin. The cliffs of reformation are hard to climb. Looking at the darkness does not make it so dark.

It is insularity that means safety. England has shown that to us in the present war. Her enemies have not been able to get to her vulnerable life. If a person is not roped off he will be roped in. We are not safe until we are permanently frontiered by a line defensive and offensive.

"There are many kinds of wood," says Beecher, "the oak, the ash, the walnut, the pine; some are stronger than others. The oak is stronger than the pine, but all will break if pressure enough is brought to bear. So it always is with men. No man is so strong that he can risk himself without punishings from heaven." Cain became a murderer because envy had long been in his heart. David fell because he had trifled too long with the suggestions of evil. Judas betrayed his Lord after he had long clutched the bag with a covetous grasp. Pilate would never have condemned the Saviour

had he not been all his days a slave to popular approbation.

The best way in the world to overcome temptation, to get away from evil, is to lift your life up to the spiritual realities. In this way man finds safety and deliverance. In the days of the feudal lords in England, every lord used to select some strong, fortified place for the building of his castle. The castle was generally so constructed that there could be only one approach to it, and that approach would permit only a few men to make an advantageous attack. The door was built high up in the castle and they ascended by means of a ladder which could be pulled up and thus all would be secure. Here a lord could resist many overpowering forces and remain secure. But suppose a lord had erected his castle in an open place accessible from all sides, suppose he had built two doors near the ground. How long would his castle have stood? Only a few moments.

So we are to be safe from temptations by living high and noble lives. He who has no lofty thoughts or ideals, who lives low and follows the lower desires of his nature, will find that his life has been captured by the enemy, and that he has driven out the better things of his life.

If you will look into the oldest book of biographies on the globe you will find that the men who have conquered the strongest temptations have had not only the courage of their convictions, but have had the indwelling power of God. Joseph, spurn-

ing a tremendous temptation, not because Potiphar saw him, but because God saw him; Daniel, facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero because the "Lord stood with me and strengthened me,"—these are the models for your imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight unless you have the staying power which Christ imparts. To stand the sneers of the scoffers, to resist the sudden rush for wealth at any cost, to conquer fleshly appetites, to hold an unruly temper under control, to keep base passions subdued, and to direct all your plans and purposes straight toward the highest mark requires a power above your own. Christ's mastery of you will give you self-mastery; yes, and mastery over the powers of darkness and hell. Faith will fire the last shot, and when the battle is over, you will stand among the crowned conquerors in glory.

The faith fight is a good fight, because it is for the best objects; it insures a clean heart, a pure conscience and God's approval. It is a good fight because God supplies you with grace and power to conquer. The fatal lack in humanity is supplied in the gift of divine life from Jesus Christ.

At the bloody battle of Marengo the French line fell back in a complete rout, and the officers rushed up to their commander, crying: "The battle is lost." "Yes," exclaimed the general, "one battle is lost, but there is time to win another." Inspired by his faith and courage, the officers hurried back,

turned the head of the retreating column, and when in a few hours the last gun was fired the French camped on the field of battle. Marengo had been won. So if we are thinking of battles lost during the past, in school or business, or worse still, in character—lost temper, lost patience, lost spirituality or prayerfulness—let us remember that there is yet time to win another battle. Raise the standard once more, take fresh courage, put on the whole armour, and God will surely give us the victory.

There are three kinds of men in the Bible. They are self made men; self unmade men, and remade men. "O Israel, thou hast unmade (destroyed) thyself!" What is true of nations is true of men. David unmade himself; Peter unmade himself; Mary unmade herself. But they all were remade by the grace of God in Jesus Christ.

The power of recovery then is in each of us. San Francisco recovered herself from the earthquake; Chicago recovered from her fire; Galveston recovered from her flood. Soldiers recover from their wounds; men and women recover from their sickness; merchants recover from failures; and all men and all women can recover from their sins. Here then is the test of our character; to remake; to recover ourselves in the image of goodness and godliness. We can make the fight, we can gain the victory, but it is through and in Christ Jesus.

## V

## THE PSYCHOLOGY OF HABIT

"AS his custom was," introduces us to the importance of habit. "Christ's life had system and rhythm in it. His hours were plotted and arranged and that which was deepest and most spiritual, His worship and His private prayer, was habitual."

This insight into Christ's method of living suggests the examination of the place of habit in our activities and thoughts to-day. "Get the habit!" is a slogan often used, and is all right if that habit is good.

Habit is a cable. We weave a thread of it every day until at last it becomes so strong we cannot break it. Habit is a fixed way of doing things. Anything acting in a certain way once tends to act in that way again. A piece of paper folded on a line forms a crease along which it folds more easily a second time. A new machine runs more easily and smoothly after it has been used a little time. A new suit of clothes and shoes fit the figure and the feet after a little use and take their form.

The word "habit" is derived from the Latin "habitus," meaning condition or dress. Put on the habit, the dress, would indicate the meaning.

Hence we see that under the law of habit, the whole body, mind and spirit of man is ploughed, grooved into a condition, by the automatic action of his life. Habit, then, is not something with which we have been born. We do not come into the world with habits ready made. We make them by little acts of repetition. No single flake makes a pile of snow. No single habit creates a man's character. The law of the world is that things grow from small to great, from the one cell to the many celled structure. So character starts with action; the action grows into a habit, and habit becomes character.

A habit is formed in the same way that roads or paths are made. You often see people cutting across lots. Where they do this, a narrow strip of grass, about a foot wide, will be trodden hard; and that is a path. It is made by being walked again and again. You can soon get into the habit of doing a thing if you will do it over and over many times. The more you do it, the easier it will become, just as a path grows wider and plainer the more it is travelled. It is hard to keep people from going across lots after a path is once made. And so it is hard to stop doing what we have fallen into the habit of doing.

Good habits are those which the brain, the feet, the nerves and the muscles once taught, can go on doing for themselves without any special effort of the will. A good habit will enable one to get up early; get at his work and get it done with less effort than the individual without the good habit

who struggles with himself every morning before he is on his feet and who keeps struggling all the day.

Bad habits are like the ruts made by the carriage wheels in the country roads; they hold people fast. They are like the web which the spider is quickly and constantly fastening about his victim.

Now notice that we must form habits. We have no discretion in the matter, except what kind of habits we form. Our habits once formed do make or mar us.

> "Sow a thought and reap an act;
> Sow an act and reap a habit.
> Sow a habit and reap a character;
> Sow a character and reap a destiny."

Note some interesting things about habits. For instance, habit has certain general relations to the several periods of life. In youth we form habits; in middle age we are governed by habits. The young man girds himself and goes where he pleases. The old man is gripped by his habits and carried where they have been travelling before. Habit is a subject in youth. In old age it is a monarch. It may be a beneficent sovereign, or it may be a hateful, ruling despot. Stevenson says: "Evil was called youth until he was old, and then he was called habit."

Our habits then do make us, but let us not forget that we in the first place make them. There is nothing accidental about habits. There is a phrase about "falling into habits." It is a false phrase.

No man ever fell into a habit. He walked into it; he grew into it. Our habits are not purchased; they are not bestowed; they are not found, but they are grown just as flowers and fruit. And to leave them alone is to have bad results. To-day modern psychology emphasizes the hold that habit secures upon a man after a certain number of repetitions of an act or experiences of an emotion. Habit is the first of all that which a man has, and lastly is that which has the man. James says: "Could the young realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates. Every smallest stroke of virtue or vice leaves its never-so-little scar."

The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh offense by saying: "I won't count this time." "He may not count it, and a kind heaven may not count it; but it is being counted none the less. Down among the nerve cells and fibres the molecules are counting it, registering and storing it up against him when the next temptation comes." The truth is, we must form habits, and every time we do a bad deed, it is easier to do another; every time we do a good deed, it is easier to do another good deed.

Habits begin with single voluntary acts. The repetition of an act discovers in us a tendency to further repetition, until after a time repetition goes on involuntarily. The simile of a path comes to us again. Some one impression passes from the sense

organ into the brain. It makes a path. And the more a path is travelled over, the more rut appears, and we are bound to slip into that depression. A path of habit means economy in travelling and in action. After a while we get out of bed the same way, wash ourselves in the same way, and walk in the same way.

Notice a child learning to play the piano. A year's practice makes a great change. He does it more automatically. The first doing is hard but it becomes easier with the doing. You enter a new home, and because you are not accustomed to its stairs you mount watching every step, but soon you are running up and down, giving no notice to the steps.

It is the same with the mind. The first thought may be represented as making a groove along a flat but yielding surface. This slight groove makes it more natural for a similar thought to travel the same way than to cut out a new groove for itself. After a while the mind becomes corrugated; deep fissures are cut in it, our thoughts habitually fall into them, and it is next to impossible to keep them out.

An experiment was made selecting dogs for some particular occupation. One must stand on his hind legs; another must bark; another must run in a certain way. After a while the dogs were killed, and their brains were subjected to an examination. In the barking dog the portion of the brain which controls that function was found specially devel-

oped. In the running dog the portion of the brain directing the leg muscles was the larger. Whatever special act was required, that part of each brain, holding empire over that act, predominated.

The experiment is interesting because it helps us to see what habit really is; how it is formed, and better still, how it may be broken. Mechanical repetition enabled the dogs to become proficient in some one act. Continually working in a certain direction and dwelling upon a given line of thought will develop the brain in a corresponding uneven manner, until at last a strong and almost invincible habit is formed, which casts its predominating influence for good or evil over all our acts and thoughts.

Another factor of habit is its persistency. It never sleeps, and it needs no rest. It has no tendency toward vacillation, and it keeps going all the time. It makes us get up in the same way, talk in the same way, work in the same way. It has the grip of a bulldog and it is "stick-at-tive-ness" on the move all the time.

There is the case of Peter. The Bible says: "Then Peter began to curse and swear, saying, I know not the man." We are startled at this terrible outburst. How came it? It was the resurrection and persistency of an old habit. The fisherman life came back with awful bitterness. "The sin which doth so easily beset us," is not easily left behind, because, like Silkes and his dog, it dwelt with us habitually so long. It can be done by the

transformation of regeneration and by growth in grace, and even then it must be done by slow process and by bringing in of good habits to fill the spirit with the best, and thereby prevent the return of the evil.

We note also the fact that habit tends to become permanent and to exclude the formation of other habits. A road made in old Boston zigzagging here and there became permanent and excluded the making of a better road more direct and less confusing to the traveller.

A permanent habit, if good, is a boon to us. Who can value the habit of pure thinking, daily praying and Bible reading, Sunday churchgoing, sound integrity, careful speech and painstaking work!

> "We are but farmers of ourselves, yet may
> If we can stock ourselves and thrive, uplay
> Much good treasure for the great rent day."

This same permanency, if working in evil, weakness, carelessness and lack of religious activity, makes for a web of darkness and weakness that will be but our death shroud.

A coloured brother became a Christian through a revival and for a year did run well, but one day his pastor found him plowing and as he came up he was amazed to hear "Brudder Sam" using a great deal of profanity. To and fro he went, stopping at intervals in response to the imperative demands of stumps and roots, but never interrupting the fluency with which he swore at his mule. Finally he

discovered the preacher and turned in dismay and said: "W'y, pa'son, is dat you? I wa'n't lookin' fo' you to-day. I—I begs yo' pahdon fo' de langwidge I was a-usin'—but, pa'son, I clar I wuzn' cussin'; leas' ways, dar wa'n't no moral element in what I was sayin'. Yo' know, pa'son, yo'self, dat I ain't been a Christ'an but a yeah, an' dat mule, he twenty yeah ol', an' I broke him dat-away, an'—an' he won't go no udder way." So we see that even a mule can get bad habits that are hard to break.

We are unconsciously writing a history in our nerves, and this history we cannot wipe out at will, as we might wipe out a scrawl on the blackboard. It endures and reproduces itself. The thoughts of our mind and the impulses of our heart; our passions, our affections, our beliefs, stamp themselves indelibly on our nervous system. They cut channels of habit; they reënact upon our soul continually for good or for ill. They shape our character. Any act once performed is repeated with lessened difficulty. A man makes a shoe and finds it easier to do it a second time. An artist after a while finds his fingers responding without difficulty to his work. The same thing is true in our actions. Every sin prepares the way for another sin; every virtue prepares the way for another virtue. We must not forget this law.

One time the Yellowstone River was a little rill, and a babe could have crossed it. But the rill became a river and the river began to dig, and at length it made a chasm a third of a mile in depth

and more in width. First the river digs its own channel and controls that groove; but as soon as the groove has been digged, the groove turns around and controls the river.

Now, we can see that the forming of habits is a peril or a safeguard, according as our choices are wrong or right It is said that in building the Pennsylvania Railroad, the engineer who laid it out was paid by the mile, and consequently he put in many curves which ought to have been avoided. As a result hundreds of trains and thousands of passengers and tons of freight had to go around those curves for fifty years, causing an enormous and ever-increasing loss. Then the railroad cut out most of those curves and straightened the lines at an expense of many million dollars.

Every bad habit is a curve which is put into life when it is being laid out. And around this curve the traffic of life must go. It wears out the nervous system and impedes the progress of man.

Every good habit is a helper, a builder of health, and lays the foundation and rears the structure of success. It is "first aid" in any one's career of achievement.

Be careful then about your habits. You can at the beginning lay a habit down and take it up and say: "I am master of it." But when it is grown, its roots run all over the earth, and it cannot be easily uprooted.

Well might one ask the question in the light of what we have written: "Why are we made to de-

pend so much upon habit?" Because it means economy of effort. It is a labour saving invention, enabling us to get along with less output of strength both in mental and material occupations.

Again, because it is for our safety. At every moment we are saved by our habits from mistakes and mishaps. It is well known that no chauffeur or aeroplanist is safe until he can manage his machine in a perfectly habitual way. Sometimes to stop and think means a loss of life. Habits save us often and make for expert ability with less nerve energy.

Again, habit makes for efficiency. This is seen in the post-office clerk, the bank teller, the piano player, the typist and the handler of all materials in manufacturing establishments.

And habit is to quite an extent a man's stock in trade. Is a man careless, inert, unpunctual? It will be seen. Has he the habit of thoroughness, energy, tact, truthfulness and integrity? These make him.

Habit may be a man's greatest peril and enemy. It may devitalize him. Nothing so saps a man's power as an evil habit, lust, and vicious appetite of life and thought. In the British Museum there is a piece of sculpture which represents an athlete struggling with a python. The youth is straining every muscle to wrest himself free from the hopeless agony. Slowly but surely the monster winds itself about his body and his limbs, and the end will soon come.

How can we be saved from our weak, evil habits? Realize the habit from which you need to be saved. Habits are trivial, dangerous and deadly. The first two can be passed over much more quickly than the last one. But it is well for us to remember that nothing is trivial; that all dangerous habits are making toward death of body, mind and spirit. But some habits are deadly to spirit. These must be killed at once for real self's sake.

At one time an eagle was seen to rise and circle high in the air. All at once, it was seen to drop down until it crushed on the rocks below. An examination showed that under the wing was a viper that had stung it to death. There are habits that are vipers that have fangs and poison in them, and their end is moral death.

To save ourselves from weak or bad habits we must launch ourselves out on a new course, with a strong initiative. The best way to lay aside one habit is to replace it with another one. To give the mind a definite task and work is to help to make the new triumphant over the old.

Professor James says: "We must not grow up into ways that are likely to be disadvantageous." This is good advice, for being sick is largely a habit. It comes from doing the wrong thing and repeating it. If kept up long enough it will not only become functional but organic.

Being well is mostly a habit. It is usually easier to do the right thing for the body than the wrong thing. The normal, natural state of the body is

health and ease, rather than sickness and disease. We are built for health and efficiency, as is evidenced by the possibilities of long life as seen in the structure and organs of the body.

Fear is a habit. "It is both automatic and instinctive. It is instinctive in that it arose in that time when dangers were ever threatening, and automatic in that we practice it so much."

Optimism is a habit. Keep looking on the bright side, and feeling that all is coming out well, and you will live longer and get more. That "we must make our nervous system our ally instead of our enemy" is good logic.

Remember that the will forms your habit. "Physical impressions are traced in the brain which correspond to the acts of the intellect and will." Every automatic action is approved by the will. The will can save you; it has power. It can enforce habits that swing you out of danger, as well as into danger. Tone up the will by exercising for the best. It must not become sick, weak, or thrown into wrong use of actions that make up weakening habits of life.

There is also a great Deliverer in Christ. He "came to seek and save the lost." He came "to break the power of cancelled sin and set the prisoner free." The will can be charged by the Divine Will. This makes ultimate success possible for each one of us.

"In all literature, there is nothing finer than Browning's picture of 'A Death in the Desert.'

You remember where John lay dying upon the sands of the desert and his devoted disciples leaned over him, applying the cordial and appealing to him to come back, to open his eyes in recognition. The heart flutter was weaker, and the consciousness was fading away. Finally one of his disciples leaned over him and whispered: 'I am the Resurrection and the Life,' and, hearing the words of the Divine Master, the pulses of life were quickened. He straightened himself and opened his eyes. What cordials could not do—what the appeal of affection could not do—the great movings of that passionate heart of love toward the Master was able to do."

Let me appeal to you to remember that to receive His will is to awaken to hope and power. Here there is no failure, only quickening; only greater life and efficiency.

Now let us note that there are four habits which will give us everything in the world worth having, and beyond which the imagination of man cannot conjure forth a single addition or improvement. These habits are:

First, the work habit. President King tells us that the whole nature of man was made for action. He points out that the circulation of the blood, the delicate articulation of the nervous and muscular systems, were all wrought out for action. "In the world of mind, there is not a capacity or a faculty but is adapted to work." Every idea tends to express itself in action, and all desire moves toward

conduct. Feeling is connected with motion. We call it "emotion."

The work habit means safety for yourself and service to mankind. Through work we build and make our way to heights of achievement and value. The curse of the day is the idle rich and the idle poor. They are tempted of the devil, and also tempt the devil. They are the parasites of society; the corrupters of the meaning good, but unsuspecting poor, with good bodies, native abilities, and fine chances to be something in life.

The men who are succeeding " are those who have reduced the operation of their mind to method, and their outward activities to perfect regularity. All their goings and comings have the regularity of a swinging pendulum, and through their ability of organization, they have banished whatsoever is accidental and capricious from the department for which they are responsible."

The home which is disorderly cannot succeed or have abiding happiness. "The disorderly household is the place where drudgery swallows womanhood and fretful absorption in chaotic duties destroys sweetness and oftentimes love itself. Work that is orderly, and has painstaking care connected with it, wins success. The full joy of one's work never comes until the working becomes habitual."

Second, note the health habit. Ill-health is a state of mal-adjustment of self to law and life. The cure of ill-health is a change of inharmonious adjustments to the All-life in the direction of har-

mony and peace. And restoration of right adjustment never proceeds from without. It is from within. Keep the mind on the idea that health is everywhere abounding, and is entering your life, and facing habitually toward such adjustment brings vigour and abundant life.

Third, get the study habit. The prepayment or pay-as-you-enter car, has every appearance of being a modern invention, but in reality it is as old as man. Ever since the beginning, life has been on this basis. The fact is, we get out of this world just what we pay for—no more, no less. Professor James says: "There is within man's spiritual nature an unacquired energy, a capacity of living, a force to conquer, a force to achieve, which can only be made available when these resources have been called forth by what he calls 'energy releasing ideas.'"

"Whenever man thinks, ideas emerge; whenever his virile will chooses and resolves, bricks crystallize into buildings, long lines of rails stretch out across the empty prairies, mountains are tunnelled, and countries bound together."

Man has the soil wherein worth is to be found, but it is sterile and barren until man acquires the study habit. Out of such a habit man enlarges, brings forth and makes himself lord over creation.

But the habit of religion is the most important of all. Many recognize the value of habit everywhere else, but overlook it in the duties of worship and prayer. There are men who have achieved

power of wealth and mind because of their perfect method of business and study, who have never brought their religious life to fixed habit.

An ideal Christian life must be a well regulated life. Submit the spirit life to God in good habits and it will have a religious rhythm like that of music. "No one can come to spiritualized orderliness without having habits of exactness in spiritual worship and living. As the spirit becomes habituated to its best, it touches and mingles with the divinest."

"The momentum of habit sustains when feeling fails and tides us over sad periods of indifference. Patient continuance in the old form is rewarded by the full return of old substance. The decline of the religious life comes not to the soul which is chilled and choked by the faithful engagements of a regulated life but rather failure comes because habits of religion are lost."

"The experience of decline may be outlined thus. There comes a crisis of sickness when the life is dislodged from its old engagements and activities, or through the perplexities and enlargement of business the secular life becomes overfull, or there is a period of protracted travel, or the distractions of residence in a new home, 'or the enforced care of a mother over the new baby, and the lack of the due appreciation of God's gift to the overjoyed father, in keeping up family worship alone.' The deranged household, the occasional coming and going of visitors, and the habit of prayer was lost."

Do not forget John's habit. We read: "And he came out, and went, as was his wont, to the Mount of Olives." This gives us a view of no hermit life, esthetic life, but of one lifting the veil upon the unseen, and gazing upon his inheritance in God the Father, and his glorious abilities in Jesus Christ, his teacher. It was a spiritual habit. "You will not find it easy when you begin. You will have strange reluctances to fight. You will have unwilling powers to coerce that have not been trained in the exercise. You will have spiritual senses to deal with that are not yet sharp and keen in their discernment. Never mind! Believe in the truth that even in these supreme realms habit is fashioned by effort, and that what is first of all done in difficult and deliberate pains will come at last to be done of instinct and of second nature, and we shall commune with the Master as naturally as we breathe. The great matter is to make up our minds that every day we will deliberately break through the material things which would bury us in their small imprisonment, and we will ascend into our mount and have communion with the unseen and the eternal."

The glory and tragedy of life are bound up in our habits. The reward or the punishment of eternity is in our habits. I beseech you therefore be sober-minded, vigilant and diligent in the cultivation of those habits that make you go forward into power, not backward into weakness; that make you look up into the sky and not down into the earth; that save you and do not lose your soul.

## VI

## KEYWORDS TO SUCCESS

THE four great men of the Bible are Moses, Elijah, Christ and Paul. Moses stands for vision, Elijah for action, Christ for redemption, and Paul for love. Not that some of these characteristics were not in the others, or that Christ did not have all four, but preëminently, each stands for the one thing named, in the emphasis of his life. In these four great words, life's secrets of success are revealed. We doubt if four more important keywords to life's success could be named. They cover every angle of man's real need.

We know the value of intellectual vision. When this comes, there is agitation, disintegration, then progress. Herein vision is the stimulation of man's mind for the big in life. The artist must have the vision before he can create. Give him vision and lo! the canvas flames forth with the beautiful and the spiritual. Give the author vision and he produces the Book of Revelation, or the Idylls of the King. Give the preacher the vision, and he dares to stand before kings and say: "Thou art the man!" Let vision fire the statesman and

he dares to stand and fight for truth, like Lincoln. Vision is challenging the higher possibilities of life that they may be realized in the sphere of the material; in the realm of the commercial and social side of life.

Moses was preëminently the man of vision. At the burning bush he had insight that he might have foresight. Here his soul leaped to the divine ordination of God. He felt; now he could do. The ten commandments never would have come but for vision. Just as the instrument needs the man at the keyboard, attuned to the possibilities of its glorious music within, so the language of life needs the man of vision touched with divine ability so as to make the combination that produces the power of expression of a mighty God to His children in the earth.

Trees have their roots in the earth and grow upward. Great soul events have their roots in the sky and grow downward. A man can do up to that which he has felt in his own life, and not beyond it. Glorious history does not come from piling up events. But it comes from the uncovering of the invisible through vision. Men who never emerge from matter and flesh; who never get beyond their mental horizon, are not to be the leaders of great movements for the salvation of men or nations. It was vision that made Boniface go into the forests of Germany to carry the Gospel of Christ to our own race. It was vision that sent Livingstone into dark Africa to open it up to Christ and civilization.

Vision armed Moses with a power not his own, and brought him out of obscurity to a place in the movements of the ages.

It was a vision that made Tissot paint Christ; led Millet from the sensual to the spiritual in his paintings; that inspired Frances Willard in her fight for temperance. It was a visionless France that brought on the French Revolution with its terrible bloodshed. It will be a visioned France that can build through her tears of war for a strong tomorrow. It was a lack of vision that engulfed the world in war. It will be a visioned world that will escape a renewed struggle later on.

There is a great difference between vision and sight. Sight makes men pessimists, while vision makes men optimists. The things one sees will cause him to doubt God. Why war, sickness, hunger, and sin everywhere? Is there a God who sees? If so, why does He not take cognizance of such things and interpose His power? The man of vision not only sees, but he knows that God can change, is changing the lives of men, and that good is to prevail. And so he goes out to teach, to preach, to help reconstruct, because he sees the potentiality rather than the actuality of things. Some of our ancestors had sight and some had vision. Those that had sight came down to the Atlantic and saw its mighty waves, and the small boats lying along beside the ocean. They said: We can never cross that tempestuous sea, and so they stayed at home. But some had vision, and

while they saw the same mighty waves and the same small boats, they said: "God can watch over us as we push out in His name, and if it be His will that we should reach America, there we can worship God as our consciences desire." So they pushed on, and our Pilgrim Fathers were men of vision.

The men of vision bring things to pass; God uses them. They not only see the tragic, the bad, the struggle, but the logical, the good, the transformation. Astigmatism of the eyes is a bad thing, but when it touches the spiritual, man cannot see; things are blurred, and he is of no value to God or mankind.

We are lacking in vision to-day. And "Where there is no vision the people perish." A little while ago a teacher asked her boys to write on a piece of paper what they would like to be, if their wish could come true. The report shows that the majority would like to be R——, the rich man; D——, the prize-fighter; C——, the movie man. Not one had a desire to be a poet, a preacher, a writer, a painter or musician. The same test applied to the girls might be more favourable, but the majority would choose to be Mary P—— or some such movie star. Not bad ambitions, some one says. No, but the vision of the greater is not here. Men and women need to be supported by aspiration more than by material achievement. A great thinker has said: "It is humiliating that here we can do no more than prepare the way of the Lord; that we are fit for criticism, but not for insight, able to consider in scientific

order what others have created, but unable to bring forth ourselves; that we are greater than the men of old in research but immeasurably beneath them in richness and reality of religion. The rôle of the prophet in the cleft of the rock, witnessing, so far as mortal man may, the pageant of the Eternal Goodness, is not for us; we are content to investigate the tradition of this high experience, to call attention to the cleft in the rock and the rubbish heap at either end."

Vision changed Paul. Until it came he was not himself, but beside himself. He was intoxicated with his own ongoing and mad with his earthly ambitions. When vision came, he was made more than himself; he had another power within him, and he became the logician, the rhetorician and the theologian of the Church and the builder of mighty movements that changed the world's thought toward God. He lives because he was not disobedient to the heavenly vision.

Vision alone can bring the highest discernment to men. Our world is a place where beauty hath its snares, power its temptations, wealth its dangers, leadership its pitfalls, talent its love for filthy lucre, and pleasure its disasters. Ambition blesses and kills, fame honours and disgraces, power gives and takes away character. Happy the man who gets the Christ vision! If he follows it, he will find his true guide, his real interpreter, his opportunity for service and his goal to be the glorifying of Christ.

Vision is followed by action. Action is the expression of the vision in terms of life. We have castles in the air that we may have castles on the ground. We have ideals that they may through action mould into realities. The value of coal is in its action. The same is true of electricity.

A few years ago some engine builders made a magnificent engine and covered it over on the outside with brass, so that it shone with great beauty. When the new president of the road came that way, they ran the engine out that he might see their wonderful work. When he leaped off the car and began his tour of inspection they led him to the new engine. He looked at it a moment and then cried out: "Tear off that brass; that engine was made to go and not to shine." He was right. The big thing was the "going," the action.

We are not made to shine so much as we are made to go. A great life is full of action. It is never marked by prudent suspense but by positive action. I like Elijah because he was emphatically the man of action. How dramatic he comes to us, full grown, like Mark's Christ. We know nothing of his childhood or his parents in particular. He leaps out into the arena alive and most intense. And how God used him! All eyes are upon him, riveted by the rapidity of his movements, always doing something noteworthy and helpful for righteousness. And how dramatically he goes out in a chariot of fire!

No Christian should forget Paul's great motto of

action: "As much as in me is, I am ready." The eyes of the world will always be turned to the arena of his great, active life for Christ. We now know one of the secrets of his success.

Horace Greeley was once asked what was the best advice he could give a young man starting out in life. He said, "The same advice that was given to me by an old New England farmer: 'Horace, if you have anything to say, say it now, and if you have anything to do, do it now.'" How this would change the life of the Church of Christ and the individual Christian! We "resolve" too much; we "committee" too much; we preach too much; we sing too much; the time has come to act. "Is the service over?" asked a man coming into the vestibule of a church as the people were going out. "No, it has just begun. The minister said it, we see it, and now we are going out to do it," was the wise reply of a hearer.

Christ's life was one of great activity. He did retire now and then for communion and rest, but see how He comforted the sorrowing, instructed the ignorant, rebuked the proud, healed the sick, raised the dead, and forgave the sinning. But that is not all. Christ went into society where men and women were tied down by custom and foolish fashions, and He defied these fashions by acting as the Son of God ought to act. He went into the Church where men were bound hand and foot by traditions of the fathers, and He swept these traditions away as though they were mere cobwebs. He went into

the temple and drove out the men who were desecrating God's worship, even though His action stirred the leading citizens to murderous rage. He went into politics and condemned the men who were seated on thrones, because these men were not doing the will of God. It was not pleasant, it was disagreeable action, and it stirred up hatred and opposition and became fatal to Him in that it finally brought Him a cross. But God gave Him a crown, and the world will ultimately crown Him its King. And Christ gave us our commission, saying: "Go ye into all the world and preach the gospel to every creature." "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "And they were all filled with the Holy Ghost." "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

And what avail words and checks and church membership without action? Of what use is it to say to the hungry and the thirsty and naked, be warmed and clothed and fed and thirst no more, when our coal bins are full, our homes full of food, our wells running with water, and our closets stocked with clothing; our money pouring in well? If you hug these treasures to yourself and do nothing to dispense them to the famishing, you are guilty in your stewardship. Thoughts are but mockeries if you do not allow them to act through lips, hand and feet.

That French drama, "The Two Orphans," has a duel between the two brothers. The dwarfed crippled boy is fighting the big brutal brother, defending the blind girl who so long had been held in slavery in their wretched home. The old hag mother, who is in league with the older son, stands upon the stairway and looks upon the bloody combat, and mutters over and over: "Boys, boys, remember now I am your mother, and you are brothers."

This scene, with its empty mockery of family ties, forcibly illustrates too often the spirit of the Church as it is being acted out to-day. How can the Christian be neutral in such a world crisis? The world cries for the gospel of the saving Christ. He only can walk over the troubled waters of the world's crisis and calm the tumult. But this walking, working, and saving is through His disciples. Now is the time to act, now the time to score. The literature of denunciation and organization has become a drug upon the market. But the men who will lead the way to action are more precious than rubies.

Helpers must come from the country of vision. Ofttimes from the hills of high thinking, and earnest praying, men have darted down into earth's valleys for daring conquests. Their lungs had the ozone; their limbs the litheness; their wills the boldness; their hands the alertness, and their hearts the passion of conquest born of the altitudes of vision. From Sinai's vision Moses broke into

the plains of low-lying Egypt to save the people. From Horeb's stimulation, Elijah pushed before Ahab and his wicked cohorts, and saved a remnant for God. From Mount Hermon's transfiguration, Christ comes down to the plain of a sick lad's need.

God wants men to-day who will break through indifference; wire entanglements of worldliness; face with determination the rapid-fire guns of commercial demands; rush by the mass attacks of pleasure, and capture the citadel of this world for God. Men have been born that they might set the world right. "We are the men!" cried the heroes of the past as they acted for God and native land. "Gentlemen, do you mean business?" said Henry Drummond to the students of Edinburgh. This is our challenge at this hour to the Church of Christ.

Strong action will have to have redemption in it to succeed. Redemption says: "He saved others; himself he cannot save." Christ is the great exemplar of this truth. If the Jews had said: "Would not," instead of "Could not," they would have grasped the truth. It was His own will, and no outward necessity that fastened Christ to the cross. Says a devoted mother: "I cannot leave this sick child of mine." Cannot? It is her irrepressible love that makes her unable to leave that child. It was because Christ would not save Himself from the cross that He was qualified to be a Saviour for us.

Redemption then requires vicariousness. If one wants to get rid of the vicarious atonement he must

do away with the history of nature. Much of the power that drives the wheels of our industry, all the genial fires that save us from the rigours of winter, are possible only as forests lived and died for us. The soil, whence springs vegetable life, is meal made fine in nature's mill. The stones of which we build our houses, rear our temples, are the solidified fragments of other beings, that to all appearance were destroyed. The metals, furnishing us with so many of the necessary things of life, have all passed through a refining process in nature's furnace fires. A grain of wheat dies as it offers up its perfect grain to man that he may live. Vegetable life yielded up, appears in the steer, who in turn is sacrificed that his devourer may build and live. Every blessing that comes to man comes by this law. By travail he is born into the world; by travail he enters into his inheritance. And Christ is the sublime illustration of this law. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage." Only by the sacrifice of Himself could He impart life to others. Without death His ministry would have remained unfulfilled for its highest ends. His bright and beautiful example taken by itself would have founded no kingdom. Had He lived on earth on some Mount of Transfiguration, and then been trans-

lated like Enoch, so that He should not see death, then, like a golden grain of wheat, He would have remained alone without a ransomed Church on earth, or a triumphant Church in heaven. But such was not the object of His mission. His heart was set on bearing much fruit and He foresaw the harvest. He saw a great multitude which no man could number, each one of them washed by His blood and sanctified by His spirit. "This was the joy set before him when he endured the cross and despised the shame."

We cannot save ourselves and save others. But we can save others if we do not save ourselves. If we would be useful we must observe this law. Look at Jesus a moment. He said: "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." Might He not have had a home? No, not if He would save others. There was no abiding place for Him. He must be on the march, until He had finished His work. Again He said: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." Might He not have rested? Yes! But He wouldn't be able to save others. Jesus spent His time in saving others. Might He not have been proud and arrogant? No; not if He would save others. We must follow His example if we would save others. Easy world-going Christians do not save others. Only those who are in earnest and get the redemptive quality in their service have power with God and with men.

Let us study the self-abnegation of Jesus. "He made himself of no reputation." He surrendered His lawful rights. Though of divine form, Christ sought not divine rank. He cast away possessions and influences and faculties until He reduced Himself to the capacity of a babe. Most of us would be more ready to sacrifice our external honours than to abandon any internal superiority of gifts and powers. Christ did both. When He came before the world in the ripeness of His manhood, He would not accept an earthly kingdom nor worldly honours. He also taught His disciples that He who was their greatest servant was their chief. He washed their feet. When He needed their help most, they were contending and ambitious in spirit for the best places. It was a sad failure on their part. How often do His disciples fail Him now! When the hour strikes for faithfulness, courage, for self-sacrifice, or for energetic action, is there not found timidity, selfish time serving, pleasure seeking, or a culpable inactivity? The spirit of the world is: "I must increase whatever decreases." This is all wrong. In the improvement of mankind, progress is through suffering. Easy-going lives cannot work the world much good. He who serves best must spare neither heart, nor brains, nor toil, nor blood. Not the self-seekers, but the self-givers have lifted the world.

Study the self-sacrifice of Jesus and see its redemptive quality. "Though he was rich, yet for your sakes he became poor, that ye through his

poverty might become rich." Consider how rich Christ was. "All things were his, for all things were made by him." In power He was omnipotence untrammelled and unrepressed. He had the adoration of the heavenly hosts, and their perfect obedience to every command and wish. How poor did He become? At His birth His cradle was a manger; "there was no room for him in the inn." While at Nazareth He was a carpenter earning bread by the sweat of His brow. As a preacher He was dependent upon casual charity. As a traveller He journeyed in penury. As a man He was deprived of justice; as a prisoner He was stripped of the little He possessed. His dying bed was a cross, and His last resting place a borrowed tomb. Surely no man was poorer than the Son of Man. All this was done that He might share with us the trial of life and that we might be saved. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

If Christ had saved Himself from humiliation and suffering, we could not have been saved. If He had looked upon us and passed by on the other side, we should have perished in our sins.

A traveller in the desert has spent his last bit of bread and his last drop of water. He has pursued his journey in hunger and thirst until his limbs

have given way, and he has at length lain down on the ground to die. Already as he looks up into the sky, the vultures are swooping down, as if unwilling to wait till his breath goes out. But a caravan of travellers with provisions and camels comes up. Hope revives in his fainting heart. They halt and look, but as the poor man cannot walk, they are unwilling to burden themselves, and coolly pass on. Now he is left to all the horror of despair. They have saved themselves, but left him to die. Ah! what heart can conceive the misery of human kind, if the Son of God had saved Himself from the suffering, and left a fallen world to its sin!

In this redemptive idea there are three great truths that ought to be impressed upon us.

First, we cannot impart to others without a loss to ourselves. The minister who labours in the vineyard without feeling burdened for his work is not doing his duty. If he can go home after his sermon and feel nothing gone from him, he has not moved his people. If he perceives at the end of the day that he has given out; that virtue has gone from him; his work will bear fruit.

The teacher who goes home at night just as fresh as when she went to her school in the morning has accomplished little for her scholars. If she feels tired and realizes that she has given of herself she has wrought her life into the fibre of her pupils.

The business man who goes to his place of business and works all day and can come home at night perfectly fresh and perceives no loss, is soon

doomed to defeat. But when he gives himself, all there is of him to his work, he is succeeding and vitalizing his business.

The soldier hears the world call and goes to the rescue, but when he comes back there has been a loss. He has saved democracy, but he has been wounded, weakened, and may go limping the rest of his days.

Second, the spirit of self-sacrifice is the only thing that will give us power over others. Here is a young man dying across the seas on the battlefield. A comrade bends over him and asks if he can help him in any way, and he learns that the soldier would like to send a message to some one. To whom does his message go? To mother. Why? Because he knows she loves him as no one else. She forgave his wrong. She would see some good in him where all else might see only wrong. She has never forsaken him. To her his last message must go, that she might know that he loved her for what she had been to him.

Why does the world worship Jesus? Not because He is the Son of God, although that should cause the world to fall at His feet and worship Him. Not because He performed miracles, although that should have caused the men of His day to have made Him King. Not because of His example, although that was matchless and worthy of the homage of man. But the world loves Christ because He gave Himself. "He saved others, himself he did not save."

Up yonder is a beautiful lake. Below in the vale, alongside the river bank, is a little depot. There sits a telegraph operator. She hears a crash. She leaps to her feet and looks out. There comes that great pile of water down the ravine, for the dam has given way. She has time to run up the bank and save herself, but she thinks of the people below and she sits down to her instrument and clicks: "The dam has given way; run for your lives." The water struck that building, even as she was finishing her message and crushed it like an egg shell. They found her body later in the Johnstown flood. She saved others, herself she could not save. This is a law that we must observe if we are to save others. If we save ourselves we will not save others. Forget not that saying of Jesus: "He that saves his life shall lose it, and he that loses his life shall save it." This is heaven's law.

There is that old story of John Maynard on Lake Erie. One day a steamer heavily laden with people caught fire when several miles from shore. What consternation, anxiety and confusion! The captain ordered the people to the farther end of the ship, away from the fire. Soon came the command from the captain, "John Maynard." "Aye, aye, sir." "Head her for shore." "Aye, aye, sir." Would they be able to reach the shore? was the anxious thought of all. The fire burst through the deck, the smoke enveloped the pilot. Will he stand to his place? "John Maynard," again the captain shouted, "can you hold the helm a little longer?"

"Aye, aye, sir, I will try, sir," was the answer. But the heat has already seized one hand and it falls useless by his side. Should he not flee? He might save himself. Had he not shown his interest and had he not more than met his duty? Ought he not to save himself? These questions must have passed through his mind. But again sounds the captain's voice, "John Maynard." "Aye, aye, sir," comes faintly through the smoke and flame. "Hold to the helm three minutes more and you will beach the ship and save the people." "I will hold to it, God helping me," is his answer. The ship strikes the beach, the boats rush to the shore and back again, the women and children are saved. But the blackened corpse of John Maynard floated out on Lake Erie. "He saved others, himself he could not save."

Third, our personal salvation depends upon our possession of this redemptive spirit. What came to Jesus? "Wherefore God also hath highly exalted him, and given him a name which is above every name." The name of His humiliation is now the name of His glory. The name that was once the jest of the scoffer is made the highest in the universe.

If we are wise to this great philosophy of life, we shall gladly abase ourselves in the assurance that self-abasement is the only path to real exaltation. The moral spirit that would ascend to true dignity, win a name that shall command the reverence of earth and heaven, must empty itself of all selfish mo-

tives and personal interests. "There are two hills lying opposite each other. One is the hill of personal pride. It is barren, bleak and cloudy. The other is the hill of divine dignity, grand, sunny, blooming in beauty and abounding in fruits of the Spirit. No man can ascend the one without descending the other; he must go down the brow of selfishness step by step, till he reaches the dark valley of self-abnegation, and then upward he may commence scaling the sublime altitudes of divine dignity and bliss."

Vision, action, redemption, all, must have love behind them to make them effective. Paul is the great exemplar of love. His motive power of effectiveness is given in these wonderful words: "The love of Christ impels me." This is the love that saves and gives itself without stint for its object. Look at some of the angles of love for a moment.

Here is a beautiful daughter! She has an attractive face and manner. She has been tenderly cared for in her home. She thinks she loves. And she does to some extent love her parents. But the highest love is not yet reached in her. A few years pass and she stands at the church altar and pledges her love to a man. She now has a higher love than before and she will go to the ends of the earth with her husband, and the two shall become one. But there is not yet the highest love in her life. Five years pass. It is now a little after midnight. We ascend the stairs and look into a room dimly lighted. There we see a little bed and four persons.

On that bed is a little girl tossed in the unconsciousness of fever. Three nights and days the mother has been there watching that little fevered form in heart-breaking anxiety. As we stand there we hear a voice speaking; it is the voice of a man, and he says: "Come, Mary, come, go and take a little rest. Nurse, Mother, and I will watch every movement of baby and nothing shall escape our attention, and we will call at once if anything happens; I am afraid if you do not take some rest, you too will take the fever." "No! John, I am not tired, I am not tired." She will not go. Just after the sun has kissed away the darkness and the light has come in, she is the first to perceive two little eyes open and looking into hers, and a wee voice says: "Mamma, water, please." "Oh, baby! do you know me, darling?" "Yes, Mamma, water, please." "Oh, John! Baby knows me; run and get some water quick!" The nurse now comes and she perceives the change that has come to the baby, and she says: "The fever has turned and the baby has come back to consciousness. I think now she will live." And when the doctor comes in the morning, he says: "The fever has turned, Mother, and the baby will live." Now the mother will go and take some rest. But what kept her there, night after night, and day after day? Love, the highest love.

Yes! love is the motive force of the world. It brought Christ from on high. It impelled Him to Calvary to die that He might save. Love sent Paul with rich devotion to suffering and imprisonments

and death, that he might give the Gentile world the unsearchable riches of Christ.

These four great words, vision, action, redemption and love, are the secrets of the way of success for Church, nation and individual. We are called to redeem with Christ; called to the fellowship of His sufferings; called to be saints in this twentieth century of luxury, pleasure and lustful living. Christ hath set up His cross in the pathway of our dearest longings and desires. He calls us to suffer with Him that we may reign with Him. Youth does not find Him beautiful; for He is the rival to their frivolous pleasures. The hard-headed business man finds Him a meddler, a hindrance to selfish gains. Society does not want a suffering, self-denying Saviour. It is largely made up of surfaces and is enamoured with physical comfort and luxury and given to show. It shrinks from self-denial. The name of a hospital on the program of a charity ball is about as near as the world of fashion dares to come to world's pain.

But you cannot be a real Christian without suffering and giving yourself to Christ. The hour has struck for a movement forward in the life of the Christian. He no longer can skulk; no longer evade the responsibility of the hour. Let him pray for the divine love that impels him to do for his Master; let him seek the vision that is born of prayer and meditation; let him swing himself out saying, "We can and we will," and he will "do the devil some definite damage." Let him not save himself, and he will save others.

## VII

## IN BUSINESS FOR GOD

IT is a difficult problem for the Christian business man to adjust himself to the pursuits of business, so that he may serve God, his fellow men, and be true to his ideals of Christ. When a man becomes a Christian, he is sent out by his Master to represent Him in his profession or occupation. Christ said: "As thou hast sent me into the world, even so have I also sent them into the world." When Christ sends the saved man back into the world, He sends him back as a new man. "They are not of this world, even as I am not of the world." The Christian is in the world, but in the world with a new motive, a new purpose and a new work. The functions of the Christian, then, are to earn an honest living, and at the same time show forth to the world the saving and keeping power of Christ. Such a man is to show that Christianity is real and not a sham.

A few years ago a man was seen erecting a monument at Chattanooga. He was asked: "Is the monument for a brother?" "No," he replied. "For your father?" "No." "For some relative?" "No, but for a true friend. When the war cloud hung over this country I was drafted. My

wife was sick unto death and it did not seem as if I could go and leave her. Then a young man came and offered to go in my place. He went and was killed at the battle of Chattanooga, and it is for him that I am erecting this monument." So the Christian business man is in his business to build for Christ who died for him.

There are limitations to the kind of business in which a Christian man may engage. The two great commands are: "To love God supremely and to love our neighbours as ourselves." The Christian man can engage in no business which is contrary to the will of God, or which will work evil toward his neighbour. The willingness of God to coöperate with us sets a limit upon the choice of business occupations, "for we are labourers together with God." God is the silent and unseen partner of every Christian man, and of course cannot be a partner in a business which is essentially wrong.

Another limitation is given by Paul when he says: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Here is instruction as to the conduct of secular business. Every transaction must be of such a character that it could be coupled with the name of Christ. This would mean when one describes an article, speaks of an article, which one desires to purchase of you, that your declaration is that of an avowed partner of Christ, and that you not only speak for yourself but for Him. When you are dishonest, you make Him a thief; when you prevaricate, you publish Him as

a liar. To believe in the Lord is to take His precepts down to the store, into the office and the counting room, and stand or fall with Him there. The Bible is as much in place in the counting room as on the church pulpit; its precepts are as binding upon the factory and the workers as upon the church and its members.

Such ideals would transform life. Business would no longer be drudgery; business men no longer slaves; workingmen no longer would be machines; and all duties would be divine. "Trade till I come," would be the impetus of business and all would make Him King everywhere.

As you pass down the aisles in Westminster Abbey, beneath your feet are the marble slabs covered with the names of statesmen and discoverers; on your right hand is the poet's corner, where you will see the names of Milton, Shakespeare, Chaucer, and many others; on your left hand are the busts and faces of conquerors and statesmen, while back of, above all, stands the figure of Christ, the ruler of all these multitudes who have done their work for mankind. So, above all we do, should be seen the life teachings of the Master. Thus we "trade till He comes."

Business men sometimes feel that they are restricted from the best service in the world. There is some truth in such a thought. And yet, no man has such an intimate contact with the world's needs and can help them as the business man. You can give your wealth, your personality in the work of

making the world better. You, through trade, can touch men with kindness; with nobleness of character. You can trade for Christ as the preacher, the teacher, the college head cannot do.

In Gorky's play: "A Refuge for the Night," we have a scene in an underground cellar in one of the crowded quarters of a Russian city. It is the refuge of the bad and unfortunate elements of the city. The drunkard, the harlot, the thief, the tramp-birds of prey, all have gathered for shelter and refuge in this human nest.

Into this loathsome place there comes one fine morning a singular character. No one knows him; no one knows what he wants or where he came from. Clad in peasant clothes and contented with simplest fare, well educated, he has evidently seen better days. Quickly he makes himself at home, and one by one the inmates become his friends. His great cheerfulness attracts them, his ready sympathy grips them and he becomes the apostle of hope to them all. He tells the drunkard of a place where drunkenness can be cured, and bids him prepare for the miracle by believing in the possibility of his own sobriety. He tells the thief that he has the capacity to earn an honest living, and that it is a shame to waste such cleverness where it will not bring permanent returns. He makes the harlot believe in purity and the tramp in industry. So in all, through his ideals, new powers of good are born and press their way up to the light.

But before these are realized there is a break

in the play. There is a quarrel and a murder; the police enter the cellar; the strange guest vanishes never to return. The thief is carried off to jail, the drunkard returns to his cups, the wanton to her sordid trade, and the night of despair settles down on all again.

But we have here a lurking sense of what might have been, if only the chance had lasted a little longer; if the environment had only been a little more favourable; if the stranger had remained longer, all might have been remade.

We have a feeling that to the business man is given the opportunity to play the part of the Good Samaritan; the hope bringer; the way-shower of life. To "trade until he comes," the goods of the Gospel; to give out light for darkness, strength for weakness, charity for criticism, is to join the business firm of the Son of God, and to discover real values in life.

Over against these ideals there has come to pass two standards of conduct, one for private life, the other for public and industrial life. "It is the Robin Hood principle. Robin Hood was an honest man. He dealt squarely with his fellows and was kind to the poor. The worst thing against him was that he had two standards of action—one for personal life, the other for professional life. If he robbed a man, it was in his professional capacity; and this was regarded as no blot upon his personal character. The same principle did not apply in his home and in his office."

There is no concealing the fact that many men make three distinctions in conduct to-day. A deed is honest, dishonest, or law honest. If it is law honest, no further questioning is needed. Under this last law have come our great problems of graft and crookedness in high places, until the country to-day is in a serious condition in its business methods.

Under such existing conditions, it is said to be impossible to do business honestly. There is a good deal of cant in such a statement. A minister is despised if he suppresses the truth to please his hearers. A soldier would be despised if he turned his back on the enemy when he approached him. Well, what does God think of the business man who sells the honesty of life for a mess of world's pottage?

The *Wall Street Journal* said: "The supreme need of the hour is not an elastic currency, or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to the morality which recognizes a basis in religion." What is this statement but a demand for the principles of Christ in modern business life!

Some one has wisely said: "Our most dangerous enemies to-day are not the low-bred criminals who occasionally rob the till of a store or break the head of some lonely passer-by in the street. These are only the mosquitoes of the jungle, annoying, destructive in some measure of our comfort and to be

gotten rid of as fast as possible. But these are not deadly to the life of a nation. There are enemies of our peace who are as dangerous as the tigers in the jungle. They are the men who, by their wicked methods in commercial transactions, lower the tone of our national life, who muzzle and deaden the public conscience, who weaken the reverence for law by their higher lawlessness, who prostitute the sacred functions of government for their private ends—these are the tigers of the jungle, and they are not only dangerous but sometimes bear the name Christian."

We need another crusade in this land, and it should be one for greater integrity in business of every kind. It would be well to hear Lincoln's address on honesty. "Resolve to be honest at all events; and if in your judgment, you cannot be an honest lawyer, resolve to be honest without being a lawyer. Choose some other occupation rather than one in the choosing of which you do, in advance, consent to be a knave."

Many business men are standing bravely up against the drift of the statement: "Every one is doing it," and are trying to show that right living and right dealing are the very essence of commercial success. There may be men who are willing to disregard Christian principles themselves, but they hesitate to do business with men who habitually ignore the principles of the Christian religion. Hence there are Christian men who believe that Christian character, supported by natural ability,

is the best asset a man can possess for success. It should be understood by all business men that the world condemns a crook, a confidence man, a liar and a fast liver. It should be noted that the public is becoming afraid of "slaughter sales." Great bargains often are great delusions. Nothing is worth nothing. Our best should be our average, and our average our best. Adulterated pepper, watered vinegar, short-weight coal—felt for wool, cherry for mahogany, jute for hair, and veneer for reality, are specimens of a short career in business. "Grip, Gouge & Co.," are doomed to failure. There is no permanent success in any of the walks of life that is built on other principles than those taught by the Christian religion.

The common conception of life is false. To live in splendour, to accumulate, to ride in costly limousines, to go to social functions, to travel luxuriously, to bedeck one's self lavishly, to eat spiced foods—THIS IS THE LIFE.

But often this is DEATH. If a man has an occupation from which the world receives no benefit; if a woman lives so that she makes no contribution to its uplift; if a man takes in in any direction, and never gives out; all these are dead to God, dead to all the higher promptings of life, and their flesh is corrupting, dying while living.

One time Jean Valjean sleeps, and in his sleep he beholds the death of sin. As he comes to the house of revelry, the flowers, the trees, the very sky are all the colour of ashes. Jean wanders on

through vacant rooms, courts and gardens. By the fountains, by the pavilions, everywhere, walk silent men who have no answer to his questions. Suddenly he finds all the inhabitants of the lifeless town clustering about him, and they cry: "Do you not know that you have been dead for a long time?" With a cry, Jean awakes and feels his sin.

"Do you not know that all about us walk dead people? People who have no object in life but to amuse themselves and feed and fatten the animal Ghosts that stalk about in shrouds and dwell in haunted chambers? No generous impulses stir the soul, no noble aspirations thrill the depths of their nature, no responsive chords of their being yield to the voice of that spirit that calls to a life of sacrifice and service."

We are called to be representatives of the Christ life; we are to trade in the goods of the kingdom of righteousness; we are to stand for the noble, the true and high in life. We have no right to traffic in the unclean or to be a cheat or a sham in the religious life of God. Let us hold fast to our birthright of the holy in Christ Jesus.

In the days of the blood Commune in Paris, the mob took Louis XVI and Queen Marie Antoinette and beheaded them. Then they secured the little Dauphin, the heir to the French throne, and led him out crying, fearing for his life. As they were about to lead him to the block, one man cried: "Hold, let us not do that! You will only send him to heaven! I'll tell you what to do with him. Give him to old

Meg and let her clothe him with rags, feed him on filth, and teach him to lie and steal, and thus damn his soul and send the little devil to hell!"

The suggestion was received, and old Meg, the vilest woman in the city, proceeded to damn him. But when she tried to teach him the vile and the unclean, he would stamp his foot and say: "I will not say it! I will not say it! I was born to be a king, and I will not say it!"

For the Christian business man there are many things he must not do, that he must not say. He has too much at stake. He is born to be a king. He must seek the kingdom of righteousness that he may reign rightfully and successfully. The battles of peace and commercial honesty are the greatest issues of the hour, and God is looking for divine leadership, through divine spirit-led men.

The call of the business man is just as divine as the call of the ministry. Business men are called to be God's fellow workers. I am told that a few years ago a noted lawyer was introduced to a New York City Preachers' Meeting. He began his address by saying: "By the grace of God I am a lawyer!" Every one laughed. But the lawyer came back, and somewhat sternly repeated: "By the grace of God I am a lawyer!" His meaning was now understood and the applause was of a different character. He meant it. He believed that he was called to his profession by the Spirit of God. What did this man mean?

He meant that he recognized the royal right of

Christ to His own. Every man's gifts are given him of God to use for the furtherance of Christ's kingdom. Not only has Jesus Christ a right to His own, but our gifts must be used for Him. We are saved by grace but we are saved to serve. It is idle to legislate for purity if the priest leers at his women. It is vain to enact laws punishing murderers, if we work our employees to death. It is needless to forbid stealing, if church officers make large contributions out of excess profits wrung jointly from the labour and the ultimate consumer. It is useless to pray on Sunday, if we prey on everybody the rest of the week in our business. In the story of "The House of Wolf," the boy was saved by wearing the ring of the Duke of Guise. So the business man is saved from selfishness by wearing the colours of Jesus Christ's service in his heart. Out of such a service business would take on a sacredness that would lift it out of the realm of the material and put it into the realm of the spiritual. All work ought to be a religion.

If a business man gives himself in service to Christ, He will help him and bless him. We have the warrant for such a statement regarding the Lord's relationship to Joseph: "The Lord was with Joseph and he was a prosperous man." We read of the Jews that the Lord brought out of Egypt: "He brought them forth also with silver and gold." I believe I have a right to say that a man who has the Lord with him in his business may expect to be more successful than the man who turns his

back on God and refuses to keep His commandments.

When William of Hesse found the French about to attack his country, fearing for the result of the battle, he gave to the little Jew of the red shield all his money. Later the florins were returned with their increase, and for this the little Jew was made the banker of Germany, and thus was founded the House of the Rothschilds. So the Christian business man is rewarded by Christ. He gets nobility of character. This is something that money will not buy.

Let the Christian business man get the idea that he is here not to make a living, but to make a life. The thing he is doing is either making or unmaking him. Therefore the man who so attends to his business that it unfits him for the worthier occupations of life, is a very poor kind of a Christian. He who so grinds at his business that he has no leisure for home companionships, for prayer services, for good reading, is an unworthy Christian. The man who is too tired to go to church on Sunday is the victim of an unchristian way of doing business. We go further and say that he who permits his business to so absorb him that he cannot give his children right example and oversight is not honest with his Lord and his own household. Today thousands of so-called Christian homes are without Christian incentive or motive power. Children and young people are being thrust into a social environment so insidious that Christian

ideals wither and die in a passing night. The spiritual decline so apparent in so many homes of the American people is the product of an irresoluteness and waning parental influence.

We need a new Christian crusade made up of fathers and mothers of so-called Christian homes who will stand for their children and lead them in sternness of command; loftiness of example; clearness of duty; agony of prayer that shall touch the modern home with Christian intent and purpose as did the fathers and mothers of old. If Christian virtues are to adorn the modern home and garland our highways with human happiness and peace, these virtues must be nurtured in Christian households by the father doing his part. The lack of moral earnestness here means moral failure at life's best. A Christian heroism that calls every father of our land to face his duty at home with his children is the urgent need of the present time.

"Every child has the right to see his father minister at the altar of the home in the simple act of devotion. The homes of America to-day are needing that hushed, separated hour, when the father, in the attitude of devotion, brings down the atmosphere of sanctity, as he cries: "Oh, Lord God, give us good speed this day!"

We have been dazzled by electric lights! We have been caught in the whirl of pleasure! We have been pushed out after the profits of the day! We are on the jump of the movements of the hour! We are going! Going! We know not where, but

we are going. Ahead are the breakers. We hear their roar; we see their tossing foam of unrest and yet we move on. Mobs, race riots, strikes, lynchings, and labour cries—all make a din in our ears, but we are moving on. O God! Who is sufficient for these things? If the business men are ever to feel that man is his brother, now is the time. If the employer would like Boaz lift up his face and say: "The Lord bless thee," the answer might come back from the labouring man: "The Lord be with thee," and some of our problems would be settled.

A man ought to make eternal friendships with his money. "I say unto you, make to yourselves friends with riches that, when ye shall fail, they may receive you into eternal tabernacles." Jesus here, as usual, takes a long look ahead. He says that money ought to be used in laying the foundation of eternal friendships in the ages to come. "Make to yourselves friends with your money, that when it shall fail, they may receive you into eternal tabernacles." How many surprises there will be in heaven! How we shall see that money has made us friends! Men from all parts of the world will say: You are my friend, welcome here! It was your riches that made it possible for me to hear the Gospel and to be saved! Riches, words, deeds, influences, are storing up great friendships which will constitute the glory of the life to come.

On the other hand, the man who is selfish in the use of himself, and the money which he represents, cannot form friendships. Selfishness and friend-

ships are contradictory terms. Such a man is, therefore, steadily incapacitating himself for the life to come. He must, in the nature of the case, be friendless and alone. By a law of nature, written in his very constitution, he is condemning himself to eternal solitude. "Except a corn of wheat fall into the earth and die, it abideth alone." "There is a withholding that tendeth to poverty;" poverty of character and influence. A man leaves his riches of gold behind him when he goes out of this world.

Mahmud had all his gold poured in rivers of light before his eyes when he was dying and mourned because he must leave it. Cardinal Mazarin walked through his art treasures, which were the glory of France and the envy of the world, and wept because he must leave them. The Christian who is trading for God does not leave, but takes with him his riches.

Let the Christian business man know that he must give, *give,* GIVE! This is his stewardship in life; this means his salvation. Many a man of wealth found it easier to give when he was earning five thousand dollars a year than when he was earning ten thousand dollars a year. It has been proven in the "survey" of wealthy men that they get stingier as a class as they move upward in wealth. They say it is "Give, give, give!" Yes, but has it not been receive, receive, receive, all the time? Haven't you more than ten years ago? Do you want the Lord to stop giving to you? Then

you ought to give back to Him. Can you not recall the first furniture, the first home, the first automobile, the first sum in the bank? You have grown since then. Life has widened its circles, loved children have come, many treasures are yours, and you have prospered. God has honoured you. Have you honoured Him? The man who does not honour God dies, dies, dies just as fast as he refuses until he is too little for either earth or heaven and he goes out into outer darkness with the cast-off rubbish of his riches, having missed the goal of opportunity and laying up riches in heaven.

The burial of Emperor Charlemagne was most remarkable. He sat in a chair in which kings had been crowned. Upon him were imperial robes, in his hand was a Bible, his cold dead finger pointing out the words of Jesus: "What shall it profit a man if he gain the whole world and lose his own soul." Money looks cheap in the light of such a statement! Let us purchase from Christ those things that make us rich in the things of God. This is the goal and this is the victory of life.

## VIII

## A LAYMAN'S IDEALS

CORNELIUS, a layman, one time said: "We are all here present before God." It was a great announcement, introducing mighty ideals for all time in the history of the Christian Church. What a thought! The King of kings is here! The Judge of the secrets of men's hearts stands looking at us! The One we have wronged, disobeyed, and sinned against is now before us. He whose goods we have wasted and misappropriated may demand an accounting. He who knows our inmost hearts; can tell all our secrets; see all our plans for the future; He is standing in our presence, and there is no escape from His searching inquiry. It is a solemnizing thought; a time of the thumping of the heart, and yet a time of confession, petition, mercy and illumination. What wonderful pictures the mind sees from this layman's statement.

There is a picture of the ideal audience: "All here present before God." How carelessly the audience seats itself in the average church to-day! How thoughtless of their demeanour! They have overlooked the fact that there standing before them is the Potentate of all time and people. Hushed

ought to be every voice, bowed every head, prayerful every heart. Yet, intense should be every ear, alert every eye, for no movement of the King should be lost, and no whisper unheard. Such an atmosphere would remake the church and the people and affect the worldling sitting in the pew.

The quality of an audience is more than quantity. Churches are not measured by numbers any more than armies or crowds, but by their spirit and understanding, as well as by their consecration and loyalty. A score of men present at church loving their Lord and devoted to His work, is a great buttress to the pastor, and makes him almost invincible. One great church was asked how they dared to call an unknown minister to their pulpit. The reply was: "We make our ministers, whoever they may be." Happy pastor! Glorious Church of God!

I do covet an audience that is conscious of the presence of God. It would alter many things in our churches to-day. Some things would change in our order of service. The choir would have to be godly and reverent; their selection of music more thoughtful and simple, as well as devotional and inspirational. The ushers would be all attention, quiet, thoughtful, and late comers would be the exception and not the rule. People would not be going out before the service is over but in glad homage would gladly stay with the King until He had lifted His hand in blessing and given the benediction.

We need to cultivate this presence of God more. It is the calamity of the Christian life. We can do this while walking, sitting, travelling, and working. What an added power would come to the life, the Church, the community, if all Christians were continually conscious of the presence of God, as far as practicable! Have you ever seen an audience waiting for some great man to come in? What suppressed excitement! What expectation! Are you creating this kind of an atmosphere in your audience?

Here is the ideal preacher. He is one who is preaching as in the presence of God. It is well understood why Dr. A. J. Gordon preached so well. He tells us of a dream that he had in which he saw the Christ sitting in one of the pews of his church listening attentively to what he said. From that time on he preached as if Christ were there at every service, and he could see Him.

It is a heart-breaking task to preach these days. It is easier to lecture, to be a secretary, a bishop, than a pastor. One cannot live a small life during the week and preach a great sermon on Sunday. It is easier to write and plan than to pray and meditate. But the preacher is a spiritual product as well as a mental force. There is a preparation of heart as well as head. "The sermon is more than a mathematical problem, other than a philosophical thesis or a scientific statement. It may need all the mental power of any of these, but if the Spirit be not in the wheels, it will not stir the sensibilities,

move the will, as well as satisfy the intelligence of the audience." The upper chamber must be in the preacher's life. There must be a patient tarrying, and no undue haste. The baptism of the Spirit makes up the condition of a true preacher's power.

The preacher must be sure that God has spoken to him before he can venture to speak to his people. Does he come from some university? Then he can lift us to learning. Does he come from a school of music? Then he can reveal the technique of music. Has he taught oratory? He may articulate well, speak distinctly and gesture gracefully. But if he would lift us to God, he must come from the secret of His presence. It is a grand thing to see a prepared man stand before his classes and give the strength of his mind and inspiration to his pupils. It is a grander thing to see a prepared preacher, thrilling with God's thoughts, stand and give a soul-stirring message to his people. The preacher should feel that he is going to talk and God is going to listen. He must not keep back any of the Spirit's message, for God would hear what He has given His servant to proclaim. Happy that preacher who feels as he goes to his pulpit that God goes with him.

Dr. Guthrie one time said: "I know of churches that would be all the better if they had some heat. But an iceberg of a minister has floated in among them, and they have cooled down to something below zero." What an indictment! Such a man cannot have been in the presence of God. He has

drifted out through fields of investigation away from his Lord. The ideal preacher practices the presence of God.

Here is the ideal sermon. It is the one that is preached as in the presence of Christ. If this thought prevailed in the preacher's mind that Christ was to hear him, I wonder if he would not eliminate many sermons he has preached and be careful of the one he did preach. Let Christ be the standard of measurement as to what we would preach if He was present, and we would select with care. The most monstrous sham is a Christless sermon. It may have the stately march of a Newman in its style. It may have the transparent elements of Van Dyke in its periods; it may have majestic appeals like Edwards in its diction; it may be adorned with poetry and blaze with imagery, even have the fervour of Demosthenes, but if it be not evangelical and Christ-glorifying through and through, it is a mockery of humanity's best nature and necessities.

I am under holy orders to preach Him. God said: "Hear ye Him." The sermon should be as if Paul was on the platform and John in the audience, ready to reprove if Christ be not lifted up. The preacher should not change the message any more than the telegraph messenger should not change the message committed to him. He may range, like Paul, on kindred subjects that touch the life of the Christian, but Christ must be the center of all that is spoken or given by the preacher.

Preaching should have three great aims. It should bring about the conversion of the individual. "Ye must be born again" has not been taken out of the world's need or the Word of God. Preaching should aim to bring about the regeneration of society. "Thou shalt love thy neighbour as thyself" is still to be a great emphasis in the sermon. It should also seek to make "Christ King over all, God blessed forever."

The "Bonnie Briar Bush" gives us a hint how a man ought to preach. The good mother is about to pass on and among a number of things she says, is this: "If God calls you to the ministry, speak a good word for Jesus Christ."

A distinguished man was dangerously ill. His family physician stood by watching symptoms. Suddenly he turned to the nurse and spoke a few words to her. She went out and soon returned with a small black box. The doctor carried it over to the window and took everything out of it. The one thing he wanted was not there. Turning to the nurse he said: "Send my servant back to the house. Tell him he has made a serious mistake. Bid him bring the long black box on the table in the hall. And bid him ride, for life and death are waiting."

When the box was brought in, the doctor snatched it out of his servant's hands, broke open the lid and took out a small bottle containing some curious looking capsules holding a purple fluid. He administered one, then another, and finally a third to the sick man. Moments passed; life and death

fought for mastery, but life won. When the patient recovered the doctor told him that at one crisis of his illness there was one and only one remedy known to medical science that could meet his need and save him.

There is only one name given under heaven whereby men can be saved, and that name is Jesus. This must be the prescription of the pulpit. It meets every want of man spiritually and the world awaits its application by the man of God. No adulterated gospel of mush will do. No intellectual "ticklings" of philosophy can take its place. No sentimental vapourizings of silly "gushings" will do. It must be Jesus and Him crucified. God help the pulpit to preach as in the presence of God!

Here in these words: "We are all here present before God," we have the ideal listener. What a spectacle the average congregation presents! Before the service is opened and while the voluntary is supposed to call to prayer, animated conversation is going on in all parts of the church. Even the preacher's appearance has no special effect upon the people. When the message is begun many are not ready for the first sentence, and some for no sentence. Young people, if they are present, are reading the Sunday School paper. All eyes and ears are not attentive among the older people. The pastor has not proceeded far before some one draws out his watch and gives the preacher the hint that it is time to quit, and thus lifts the preacher "out"

of his sermon instead of "into it." Some proceed to make up the lack of sleep at home, and the choir whisper so loudly that it pushes the minister on to talk "louder," instead of "holier." Perspiration instead of inspiration is the minister's portion nearly every Sunday as the result of "The splendid listening" that belongs to the average church of to-day. And in order that the service may have the right ending, a goodly number begin to go out when the congregation rises to sing the last hymn and the pastor realizes that the picture show has its influence even upon the Sunday service.

All this is a caricature of the ideals of Cornelius, the true layman. He indicates that when we come into the house of God we are to realize that we are before Him; that His spiritual presence is there in all the parts of the service. He has a voice in the singing, in the reading and in the preaching. He has a message to give that has the savour of life or death in it. It thus behooves us to catch every word, to be in attitude of receptivity, for we may miss that which is of the greatest importance to us.

And these words of Cornelius give us the ideal Church. Such a one is always conscious of the presence of God. The Christian Church is Christ continued on the earth. In the days of His flesh, the Master gave Himself in all that He was and in all that He had that He might glorify His Father and bless and save mankind. The Church is a body of His believers constituted to promote His interests in the earth, as well as to carry His gospel

of salvation through human agencies to all people. It is a divine institution, and the only one in the world. All others are human and lack the great foundation principles of Christ's salvation and atonement and elect whom they please to their membership. But the Church elects all who will come and partake of the Christ spirit and life, and who desire to make Him King in the earth. It is broad and democratic enough to take in the humblest of the earth. It is seclusive in that money, prestige of earth, fame of honours received, do not admit one to its fellowship.

James Martineau says some men are eminent for what they possess; some for what they have achieved; others for what they are. Having, doing, being, constitute the three great distinctions of a true man. In every community there are many people who derive their chief distinction for what they have; they are always spoken of in terms of revenue. In themselves detached from their money, they would have no position or distinction worth while. To have wealth is not a great distinction. There is something bigger in the world for man.

History is for a large part a record of what men have attempted and achieved. We do admire men who have done things for the world's advancement and made possible greater comfort and efficiency. But there is a higher life than either to be rich or to achieve, it is to be good. To get good is animal; to do good is human; to be good is divine. The Church must be divine. Sound social economics

are not enough; sound political principles are not enough; sound creeds are not enough. There is something more. We must have Christ in us the hope of glory.

If we live in the presence of God all will be done for the glory of God. It will not be my whim, my pleasure, my theory, my will, but what is God's will? All social gatherings; all business; all services will be done as in His presence. One cannot sing well, teach well, usher well, preach well, attend well, unless it be with the thought: "God is here! My best for Him!"

The Church need have no difficulties if she seize the fullness of her resources; if she will honour the presence of her God and His Christ, as well as the presence of the Holy Spirit. The power is in "the presence of God," the connections are makeable, the operators need to study the rules for operating the machinery of power. It is not of God alone; nor man alone, but it is God in man and man in God that makes the perfect unity of power.

Do not lay the blame off on the preacher in these days of barrenness. "Touch not mine anointed," has a fearful warning in it that should cause the preacher to be sure that he is anointed, and the Church to be thoughtful of her pastoral relationship. "Awake, put on thy strength O Zion!" is a bugle call to the Church. Her armour may be rusting in the armoury; her resources may be wasting because of indolence, indifference and neglect. Let the Church use her strength before pleading for

more. Reinforcements come to the soldiers on the field.

There is one picture of the Church that is a sad spectacle to me. It is seen in that passage: "Behold I stand at the door and knock." Jesus had gone out of His own Church. He had been crowded out. The Church here was prosperous, self-satisfied, and was not aware that it had driven the Master out. It had not passed resolutions asking Him to go, but had created an atmosphere that had caused Him to quietly leave. And now that His Church may know that He is on the outside, He knocks to give them that information. They said: "We are rich;" but He said: "You are poor." They said: "We can see;" but He said: "You are blind." They said: "We are clothed;" but He said: "You are naked."

Some few years ago the picture, "He Was Despised and Rejected," by Sigismund Goetze, was on view in Glasgow. The picture showed that Christ was on a cross, beside an ancient altar. Near was a modern church. The multitude pass by indifferent to Him, and see not poverty and distress sitting at His feet. Fashion, vice, culture, ignorance, opulence and toil, all pass on, oblivious of His presence.

How came the artist to paint such a picture? He attended a service at St. Paul's Cathedral, and heard a sermon that made a profound impression upon him. He wanted to talk about it, but no one seemed to have been moved by it, and went on in-

different to its value. He determined to repeat the sermon in art and through it, to try and arouse the Church.

Would God we could get away from the gown to grace; from the social function to prayer meeting; from the club to the Church; from fiction to the Bible; from the theatre to the closet of devotion; from the market to the upper room; from opinions to convictions; from dry rot to life; and from checks to consecrated selves. This would be to see God.

Here we have the ideal baptism. We are told that "The Holy Ghost fell on all them which heard the word." This is the baptism that we need right now. The Spirit is here in the totality of His power. There is such a thing as spiritual dynamite. Are there hell gates of obstruction through worldliness in the way of our going forth to make the Church glorious? We have the power to remove these barriers. Are there Panamas of rock to cut through in order to bring the world of light to the world of darkness? We have the machinery of the Spirit to go through. Are there false teachers, leaders, religions, movements, arrayed against us? We have the light that can unmask all these and give the enduement that makes men know that God is with His own chosen people.

Unless the Holy Spirit come down upon the preacher like tongues of fire, how barren he is. He is like a Gideon who in vain breaks the pitcher that the light may shine. He is as a Jonah who in vain

cries his message to the people. But when the hallowed flame rests upon him, he can speak to the mountain of difficulty and it will be removed; to the dead and they shall live again.

Unless the Holy Spirit be upon the Church in illuminating power, it has a weak heart, poor action, and lacks in warmth and vigour. It has a building but not a sanctuary; an altar but no fire. The real deficit to-day is a want of deep-seated membership in the body of Christ in the Holy Ghost.

As the wheel dips itself into the river and makes all the machinery of the mill move, so we need to dip into the Spirit and be swept on by the current of divine power. We need a spiritual inundation. It must come if we are to move out for God and a new life of power for the Church.

Most of us when we come to the close of life will have lost many things. Some of our wealth may be gone; some of our dearest friends may have passed on; some may have lost their health. But whatever we lose, we must keep the Holy Spirit of God. By His power we shall set our backs upon a sin-stained past, and shall face the sunrise of forgiven sin. By His power we shall pass the waves of death, and come to the other side of life. By His power we shall stand at last in the garments of righteousness. By His power the battle-cries of this life shall merge in a song of triumph as we join the heavenly victors.

## IX

## THE PSYCHOLOGY OF DRESS

"ARE women really dress mad?" Bewildered man beholds the parade of Vanity Fair on our main streets, both city and town, with its deluge of fads and fancies, frills and fripperies, and cries out in a crescendo of wonder and dismay.

Possibly if the whirl of fashion should falter long enough for the observer to become used to the style of the day, he would dismiss the question of women's dress as he does the useful but hardly artistic oddities of men's styles. "Familiarity not only breeds contempt, but gradually makes what is, seem right."

There was a day when man wore the wigs and ruffles, silk stockings and buckles, but the demands of the modern industrial world, combined with machine production on a large scale, has gradually toned him down. Not that the feel of good clothes does not make a tremendous difference on man's psychology, but conditions of life have so operated as to remove a large part of the distinctions of dress between men of different stations.

With women, however, conditions have just reversed. Changes of fashions and materials have combined to accentuate difference in social station and wealth, and it is with this phase of the subject

I would deal. I know that the great mass of sensible, sweet and wholesome women of the country follow the more bizarre and startling changes only partially and reluctantly, but the influence of the empty-headed, money and social mad, so-called upper class has its effect on all. I shall exercise the writer's privilege of hitting the spectacular evils, and deal with this fanatic, almost lunatic fringe in women's dress.

All notions of propriety have been swept to the winds in the mad revolt against the customs of the past. The whole earth is being searched for oddities and styles, for freakishness of shape and newness of colours. In this mad search man has been left far behind. Why has this movement come? Why does it absorb womanhood?

It has been said that there was a time when woman had no need to be beautiful in order to attract the opposite sex. There was a time when males adorned themselves in order to attract the females. This is the order in the animal world today. But when the power of choice was transferred to the male, then the woman began to adorn herself in order to attract. Mating is the strongest instinct of feminine nature, despite the fact of woman's gradual absorption in the business world, and her invasion of many fields of man's work. Until a woman is married, life is to her not only a battle-ground where she fights for her man, but a market-place where she must display her charms. Every woman knows and feels that she must step

ahead of the next woman if she is going to win in the race for her husband. This is the main cause for the increasing display among young women.

But why the display of dress among the married women of to-day? You would think that after a woman found her husband she would be willing to settle down to more economic and homelike conditions of dress. Dismissing the great question of a woman's desire to so attire herself as to keep her husband after she has him, the woman feels that she must uphold by her dress and station in society her husband's standing and success in the community. She is the social representative of the family and hence must, as the wife of the banker, the lawyer, the doctor, the merchant, outdress the wife of the clerk, mechanic, farmer or labourer. And, having the means, she does, which accentuates a social and class distinction which may lead to grave trouble, as we shall show later.

Now when the making of materials was mostly done by hand and olden-time factors of transportation and industry accentuated the difference of cost of materials and the cost of creation of beautiful designs, milady of the higher caste could and did show her social and financial status by the difference in the materials of her dress.

When, however, the modern world created its machine-made goods and turned out attractive designs by the thousands at a cost well within the reach of all, milady society was left nothing but the search for the bizarre in materials and the strange

and startling in design. This brings us to the question of fashions.

And how did fashion start? Where are to be found the sources of milady's coiffure, her necklace, her earrings, her shoes? The earliest tribes sacrificed teeth, fingers and hair to appease their gods. The tooth was regarded as an important symbol. When sacrificed it was not thrown away, but hung around the neck. Gradually animals' teeth were substituted for sacrificial purposes. This was the origin of the necklace, which first appeared some six thousand years ago.

The Old Testament tells us how slaves were forced to have their ears and noses perforated so that the ring of the owner might be inserted for means of identification. In Africa the nose ring still survives and we still have the earring from the survival of this custom. Tattooing and war paint followed as individual means of identification. These were the only visiting cards the Indian had. And to-day many women thus carry their visiting cards. We say, " She's got her war paint on."

Why have the women ridden horseback side-saddle for three hundred years when nature had planned that she should ride astride? Because a French princess who had a curvature of the spine and could not ride otherwise set this fashion. And thus thousands of women have ridden the same way. Women's dress followed that of queens and princesses, and so she has worn long gowns that have swept the street and the floors of the home and worn

out her nervous energies. It has been a long, hard fight to get away from these customs. The fact that she has done so gives promise that she may eventually rid herself of the bondage of the styles that come from the French "demimonde" and the actresses of our day, to a more healthful, modest and economic style of dress.

Another great factor in the bondage of fashions has been the quick seizure of avid business men and women upon women's desires, to commercialize and control the change of fashions for profit. That they have overplayed their hand is evidenced by the determined break from European fashions under the leadership of American designers and modistes. Whether these people will be able to keep their hold on the women's styles is yet to be seen. Ultimate control must rest, however, with the masses of our women. Their tastes must finally decide. Which makes an important question of what their taste is and what is its effect on the character of woman.

There is no doubt that dress has its effect on character, either good or bad. Were dress and styles controlled by each individual woman we might change this statement to read that woman's character is shown by her dress and that her dress is the effect of her character, rather than her character the effect of her dress. It is true that each woman will generally tone the prevailing style to fit her own individuality, but it is also true that the best women are influenced in their choice by the fact that "all the other women are wearing them."

Environment, whether of place or of garment, affects character. Many people found it easier to live the Christian life in their own home town than in the new community. Change of occupation often means a change of character. It is easier to be a Christian in some pursuits than in others. Thus, as one's character is affected by change of place, or of occupation, so is it also changed by styles of dress.

Some dress styles make women more immodest than others. Yet, when I say this, I think of what Dr. Adams said in *The Advance* some years ago.

"A mother writes asking us to say something on the subject of woman's dress. We will do nothing of the kind. But we will mention one point in her letter. She says: 'My daughter insists on wearing tight skirts because all the other girls do, although I tell her no decent girl would dress so.' Don't tell her that. Because it is not true. Some modest girls do dress so—your daughter included. The dress is immodest—we do not like it. But some girls dress immodestly and are modest.

"You, for instance, when you were her age, wore—pardon us, madam—a bustle. It took you some time to pass a given point and it was not safe to shut the door behind you until you were well in the middle of the room. Your mother told you that 'no modest girl would dress so'—do you remember?

"And your mother's mother? She wore a Dolly Varden and a pin-back, and she affected the

Grecian bend and she dragged her train along filthy sidewalks. And her mother told her that 'no modest girl would dress so.'

"And your mother's mother's mother? She wore hoop skirts, and her mother told her that 'no modest girl would dress so.'

"And your mother's mother's mother's mother tied her corset strings to the bedpost and laced herself like an hour-glass, and she wore patches and powder and used wimples and crisping pins—and her mother told her 'no modest girl would dress so.'

"And so on back to Eve. And if Eve had had a mother she would have said 'no modest girl would dress so.'"

The present styles of dress are fairly modest. We do not approve all the styles of the present hour, especially those of the drawing-room, but those for the street and business life have improved much over the past.

There is no doubt but what dress has affected the modesty of women to-day and that in this respect they are not the same as mothers of the past.

The dress problem not only affects woman's character as to her modesty, but also leads to insincerities in the home, and to flatteries and inconsistencies in social life. Witness the careless and niggardly husband. He is the earning factor in the household, the ways and means committee. He seldom gives his wife or daughters a regular allowance for clothes and is so often careless as to their

needs or desires that all the money has to be "teased" out of him. The wife and daughters often wait till he seems to be happy and good-natured and then "work" him for what is needed. So often is this true that if a daughter shows more than usual affection, the father often looks up and says, "Now what do you want?" All this makes the home insincere and lacking in the finer qualities of love and affection.

Again, women often await, almost hungrily, recognition by the careless husband of the new waist she has embroidered, or of the new hat she has "fixed over." She coughs and fusses to no purpose, and when finally in desperation she asks outright, "How do you like it?" says he, blankly, "What?" Then with tears she points to the waist that has cost her effort and care, and he says, "Oh, that's all right." Is it any wonder that she turns to her sisters for sympathy?

So the wife goes to the social function, where the new waist is quickly observed and favourably commented upon; the new hat "is becoming," and compliments flash on all sides in her presence, and are returned with smiles and contentment. Afterward, probably, some guest will say to another, "She looked horrid in that hat, but I could not tell her so." Thus are flatteries on dress the order of social life.

And how about the effects of woman's dress upon the character of man? We all know that woman has a tremendous influence over man. Woman is

the helm of all things human. Schiller calls her the being of light. Milton says she is the best of all God's gifts. With every man the real woman is the one that he carries in his heart. If she be an angel, happy the man; if she be a demon, sorry the man. "Woman is either a prayer from heaven or a howl from hell." Man is rich or poor according to the woman he has in his life.

From the beginning of time man has worked toward ruin and woman has worked toward recovery. All of the great plays of Shakespeare represent the ruin man has brought and the recovery that woman has brought. In the twelve novels of Sir Walter Scott it is a man that brings in sin and destruction and it is a woman that brings in salvation and recovery. The story of man in all ages is the story of woman. Higher than man at her highest, lower than man at her lowest, woman's power is tremendous over him.

There is no doubt that man is more sensual than woman. He has made himself so by his world life. He is affected more quickly by modes and customs, and dress and styles, than one realizes unless they have studied this subject carefully. Man is affected by the dress of woman for purity of thought, or sensuality of action. And the nature woman must know, as the bad woman does, that she is attracting attention from the male sex by her mode of dress, else why the custom of theatres and circuses of the women nude or in tights, or the exposure of lingerie?

And was not this the intention of those who have set some of the fashions of dress the past few years? More styles of dress have come from the underworld than women realize. Some years ago, the *London Times* said: "The era of undressing has come. A few years ago women wore bodices and skirts and stockings that were whole. Now it is apparent that women wear almost nothing under their gowns and the stockings are open, and it is seen that the deliberate aim of the designer is to undress women."

In this year of 1920, Rev. Bernard Vaughan, the widely known Jesuit Father, of London, in a pro-Easter address says: "In days gone by women dressed for dinner, now they undress for it. Women's clothes ought to serve the three purposes of decency, warmth, and of ornament. Women in their mad craze for what is known as 'emotional gowns,' sin against every canon of good taste. Such dresses are immodest, unhealthful and as ugly as they are expensive." And he might have added: So sensual as to tempt man to the last degree of evil.

A popular actress, just deceased, says: "We have limbs, and we are not ashamed of them. We know that no human eye can rest upon them without experiencing sensations of esthetic pleasure. The revelations of dress have only two objects, allurement and usefulness." Geraldine Farrar says: "Whatever one has in the way of apparel, should be governed by its fitness, by a common sense idea

of its suitability and should be in accordance with the rules of harmony, good taste and good breeding. The well-dressed woman shines out of her clothes, instead of having the clothes shine on her. You notice her personality and forget what she has on, except to remember a pleasant impression. She is not a mannikin, but a lady. Personality should be first, not clothes."

This is a good and wholesome ideal of dress. But we go farther, and say purity, sweetness of life, first, rather than clothes that sensualize and stir the passions of men. Beauty and artistic effect are no excuse for being. The important thing is their effect upon the moralities of life. I am sure that man is already corrupted enough in his own nature, and by the sensualism of the club and the market-place, without being pushed on by immodesty of dress as it can be displayed by woman. It is high time in the hour of morals that men be helped up to more noble thinking and living rather than pushed on and down into the ooze of immoralities through the mode of women's dress.

At the same time I would have woman dress to please her husband in the home and out in social life. Happy that woman who does her planning to keep herself beautiful, neat and pure in the sight of her husband. Too many women are careless in the home and neat on the street and at the social function.

And what is the effect of dress upon present economic conditions? Good dressing is demanded

to-day of clerks, stenographers, teachers, and other women who serve business in connection with the public. Else they neither get the job, nor hold it, if they have it. Look at them at their work. Are they well dressed? Do their wages allow such dressing? Sometimes, but more often not. Sometimes the parents assist; often there are none to assist, or they cannot, if they would. The temptation comes to all alike, to get clothes at the cost of virtue. Here is the temptation presented by the well-to-do business man of middle age to the young woman who is possessed to get fine clothes, and easy living. Such go down, and there are many of them. Thank God that so many stand. It is a wonder that so many do, with the economic pressure upon them.

Take the community social life. Here the young women seek their recreations and their mates. They know that they must go out into the social life well dressed. They must compare favourably with others or fail for recognition among young men. They are tempted to get clothes at whatever cost. And while a strong fight is generally made, too often the young woman capitulates and goes down for the sake of the "finery" that brings the young men to her. Again we see the downthrust of economic conditions.

How about the married woman? She, too, quickly perceives the value of good dressing upon her social standing in the community. Generally her husband's wages will not allow her to gratify

her taste and hunger for good clothes. Again enters the temptation to get these things in "the easiest way." She gets in touch with hotels and rich men, and the afternoon sees her pandering to the lusts of men for the sake of satisfying her lust for clothes. Go to the banks of a city and see how many married women have private accounts there, unknown to their husbands. Many a cashier could unfold a tale that would be volcanic in a community.

What is the effect of women's dress on the economic conditions of men? Many men say they cannot afford to marry. This is true. Take a more than average case. Here is a young man who is just out of college. He gets a place as a cashier at $1500 a year. Will that give a comfortable flat, a maid, good dresses and the ability to go and come in the social swim to any fine, sweet, well-groomed daughter of a well-to-do family who wants to start in where her father has left off? The question, "Young man, can you support my daughter as she has been accustomed?" has driven many a young man into single "blessedness" instead of double "cussedness." He prefers to be a "good fellow" in the bachelor's club rather than risk inability to support in comfort the girl he loves.

Press dispatches from Chicago state that the Federal Reserve Bank of that city served notice on its male employees that any who received less than $125.00 a month salary were not to marry, unless he has permission from the chief clerk of the bank.

The vice-governor of the bank explains this ruling by saying: "We do not want our employees to get into a situation where they may find themselves in desperate need of money, and we are afraid that marriage on short funds is likely to put a man in that situation."

This was a cold-blooded ruling, but it indicates why so many men cannot marry, and remain bachelors, and why later, so many of them unfit themselves for husbands, should they later find themselves able to marry. The emphasis upon dress, upon "keeping up the fashion," is a big factor in the undoing of many a man and woman.

Socially dress is creating and intensifying class distinctions. High School girls, dressing now for every day better than their mothers in their best twenty years ago, are often dividing off into societies and cliques through dress distinctions. And common parents cannot dress their girls to meet this pace without great sacrifices. Result, the girl who has mental and moral standing alone is often barred out. The teacher feels the situation keenly, but can do little. Limitation of cost of graduation dresses by vote of the graduating classes from our schools is a move in the right direction, though often, here, unscrupulous girls take advantage of the situation to outrival some other lassie equally able to dress well.

Many a poor girl, snubbed at school on account of her dress, goes home from school, her eyes red and swollen from tears, and adds one more straw

to the smouldering resentment of her common labourer father against the wealthier class. And to-day we find a muttering class growing in this country, who will some day demand the overthrow of wealth, or an equal share in the goods that give one standing. These men will be willing that the social test shall be a mental one, a character one, but not one of dress.

Entrance in so-called upper society to-day is one of money, best evidenced by extravagance of the woman in dress. Some years ago a prominent young woman of New York made the startling statement in the newspapers that she "positively could not dress as a lady should" on less than $100,000 a year. It took the living of one hundred and fifty families, seven hundred and fifty people, for a year, just to dress that one young woman "as a lady should." Such facts, such statements, with the brazen parade of finery, which reaches its sacrilegious height on the day of the resurrection of our Lord, are hastening a swift retribution and creating a menace not only to the rich but to the whole nation.

This could be avoided could we only mobilize and call out that great mass of clean, sweet-minded womanhood which is the backbone of our nation to-day. Great changes always come from the mass and work up. We cannot expect the beneficiaries of present conditions at the top willingly to change the present system. Our hope lies with the wives and mothers of men who can take a little gingham

and make it the shrine of their souls, or a ribbon and a smile and make it a breath of springtime; who can pass the immodesty of the fashions through the alchemy of their own purity and produce clothes that are both in style and emblematic of good womanhood.

We admire the three men in the days of Babylon who refused to bow down to the golden image and braved the fiery furnace of the king. They stood for principle and brought about a radical change to the glory of God and the good of mankind. The good women of to-day are facing another fiery furnace to tax their courage and devotion. They have fought the suffrage question and won, the liquor question and won. Now comes the bigger battle in their ranks for more modest, economical dress. Already some of the Women's Clubs have spoken clear and well upon this great question. The keen, moral women of this country will not bow down to this idol of dress. They will stand for the true and noble when they see the situation in its "realness." This subject is fraught with great matters and great interests. It has to do with the perpetuity of the nation, the home and all interests dear to our hearts.

The great thing in life is character. It will be the only key to unlock the gates of paradise and the life of heaven. Dress, jewels, honours, will then be of no avail. What we are in thought and heart will make or unmake us in the society of God's blessed ones.

## X

## THE WEB OF LIFE

THE idea of weaving is suggested to us in the Bible when it speaks of the "workmanship of the weaver," and "my days are swifter than a weaver's shuttle." There is a tradition from the Greeks that weaving came from a man watching a spider weave its web. We know historically that first, simple inter-lacings of shreds of bark, plants, vegetable stalks and reeds along the river banks, were used. Later came the fibres, and now we see the web making from wool, silk and cotton.

There was a time when the ancient hand-looms, worked by the woman, wove the family garments. Now the factory works for the many its numerous kinds of cloth.

All this is suggestive of the fact that life is a great mill and man is at the loom, weaving his web of life. The warp is laid of the many threads of circumstance; the woof is made of our many choices, words and deeds, and the loom is the great world in which we are placed to do our work. What a simile! We can only unfold a part of the great truth that lies hidden here.

Man must have the loom before he can begin to work. The old loom was made of strong pieces of wood put together in a frame shape, strong enough to hold the warp that was fastened to it. The modern loom is made of steel and holds thousands of threads.

Our loom for the web of life is this wonderful world in which our lives are fastened. It was designed by the Master Workman, and will not fail us in any particular. It presents every chance needed for successful weaving.

Before a man can begin to weave in the loom, he must have had given to him the warp that constitutes the foundation threads through which the shuttles may fly, leaving their contributions behind them.

This warp is made up of our natural endowments. What are our natural endowments? They are what nature and our Father have stored in our brains as they unfold through the minds we have given to us. The mind then communicates with the material world by means of the brain, and we might say that the brain is the organ of the mind.

The brain through its conscious mind makes a man a vast union depot with lines running out through his senses into all the world. Great trainloads of power and ability are brought over these lines to make man strong and able to accomplish marvellous things. Without these senses man would be a dungeon, but now he is a palace beautiful. The eyes give colour and beauty; the ears give

sound and melody; the touch gives sensitiveness and caution; the taste gives delight and enlightenment, and the smell gives perception and fragrance.

The brain through its subconscious mind makes for intuition, strength, energy, and life. Here is the mighty dynamo that brings illumination and movement for the conscious mind to make effective its reason, its will, its creative force, for conquering the sea, the air, the earth, and the sky. The brain has harnessed the lightning and flashed words under oceans, over mountains, across valleys, until the world sits at the feet of man, and tells him her story of yesterday. The brain has harnessed the sunbeam and made it draw man's picture; it has opened the rocks and made their atoms tell the story of the past; it has made the telescope, and through it we read God's handiwork and glory in worlds above.

And the brain through the spirit mind of man has been touched by a divine inflatus that has brought the keenest perception of life and the greatest power for the solving of human problems. Things are begotten here, not made. "Like the sun breaking into the jewel-room of a king and setting every separate stone ablaze, breaking up the fountains of the beautiful deep in every diamond, and sapphire, and emerald, and pearl, so this spirit (superconscious) mind illuminates with more than earthly glory the separate jewels of the brain."

The genius and the power of the brain as the mind uses it, is seen as man lays aside the scythe

and leaps into a comfortable seat, seizes the throttle and rides to harvest. The immense steam flour mill, the electrified lumber mill, the wireless telephone and telegraph, the noiseless powder, the aeroplane, the submarine, all the arts and sciences of to-day—all these show the glory of the warp, constituting the endowment of man.

And here are the shuttles! They are filled with different colours, different kinds of material. Some have the silk, others have the wool; some have the dark, some have the light. They are to fly in between the threads of the warp and leave their contributions behind them.

We might call our acts of will shuttles with different kinds of material and colour. Some have the good, the bright of life; some have the bad, the dark of life, in their movements. But there is a larger thought here for us to see.

In God's plan and appointment, there is for every man a place and to every man his work. EACH MAN IS A SHUTTLE with a contribution in him for God's glory and honour. Diversified as are the talents and spheres of men, each has a design to fill, an end to reach, something to do—a life whose grandeur is to be measured, not by the flash and noise it makes, so much as by the simple fidelity with which it accepts and uses its trusts.

Every garden has its variety of flower and fruit; every forest has its trees differing in species, size and name; every landscape has its peculiar attractions; every night shows a firmament in which one

star differeth from another star in glory; and so is it among men.

Take a body with its billion of cells, and in them the principle of variety is observed. However extensive the features of agreement of cell likeness in offices to perform, the unlikeness is always there.

So resourceful is nature in development of the body, that she has no duplicates, no repetitions. When we come to the mind, the spirit, the character, we find individuality sustained. The intelligence of the cell body being individual, accounts for the individuality instead of the generality of man. That which makes you love one person more than another is their individuality, their personality.

So among men, we find men to plan and men to execute, some to lead and others to follow. Elijahs and Luthers to beat down hindering errors and prepare the way for the gentler, but not less needful Elishas and Melancthons. "Not all birds sing the same song; not all trees yield the same fruit; not all mines give the same metals; not all fields wave with the same harvests." We might make clear our idea here if we said each life is a shuttle with a thread to place in the web of God's plan, and not to use that thread is to mar God's handiwork in the world. This shows that all are needed, that all have something to do, and this gives dignity to every life. Therefore, throw in the shuttle of your life to the world-making of God's plan, and you will have fulfilled your appointed task.

And that we may make no mistake in our work, our pattern has been given to us. While we all may have a different individuality, we all do have the same pattern, Jesus Christ. "He hath set us an example," says Peter, "that we should follow in his steps." If we are to excel we must study the masters. If a man is to be a musician, he must live with Handel and Beethoven. If he is to be a painter, he must know Angelo and Raphael. If he is to be a writer, he must follow after Browning, Shakespeare and Cardinal Manning. If he is to be a preacher, he must live with Paul, Luther, John Knox, John Wesley, Beecher, and Bishop Simpson. If he is to be a metaphysician, he must study Bowne and James. And to live well, we must study Christ. He is God's pattern for us.

The different denominations have all swept far beyond their founders; they are bigger and greater than these men ever conceived. But none of us have swept beyond the Christ. There He is greater and more masterful to-day than ever. And the more we see Him and incarnate His life and teachings, the greater we will be.

If you look at a railroad map you will find that the particular railroad that has gotten it out has made their line prominent, and all the other lines are ignored or just given a light mark upon the map. If you look at the postal maps of the United States, you will find that where the postal stations are it is starred. And when God made His map for us, the things that He starred are most impor-

tant for us. And Jesus Christ is starred above all things and personalities in the Bible. We are to study Christ more than ourselves or others.

When any denomination or movement makes more of their founder than the Christ, they have reversed God's order and are unsafe for us to follow.

"A MAN'S PLACE IN THE SCALE OF MORAL WORTH IS FIXED BY THE HOMAGE WHICH HE PAYS TO THE MORAL IDEAL IN JESUS CHRIST. HIS MORAL ENERGY AND VIGOUR ARE DETERMINED BY THE POWER WITH WHICH THE MORAL LAW IN CHRIST GRIPS HIS LIFE."

We must have the pattern or fail miserably. Christ has been tested; the verdict is: "I found no fault in him," from His enemies, and "My Lord and my God," from His followers. The importance of this Christ pattern is seen in the fact that we cannot surpass the mental pattern. If our mind model is defective, then the life, the action will follow the mould. For instance: the mind is the health sculptor, and we cannot surpass the mental health pattern. If there is a weakness or a flaw in the thinking model, there will be corresponding deficiencies in the health statue. The time will come when we will no more allow discordant thoughts in our mind than we would scatter thistle seeds over our gardens. To have Christ in the mind as a pattern is to bring to that mind the best and greatest thoughts. "Beholding . . . we are transformed." And how we are to attain unto this pattern is told us in the Word: "I live, and yet no longer I, but Christ

liveth in me." The indwelling Christ makes possible the pattern being realized.

And now, carefully note the fact that the strength of your web depends on the quality of the threads that go into it. If there be one thread of inferior quality, the beauty of the fabric is marred. How often we see some beautiful piece of texture damaged by some flaw. How many lives are marred by some little thing. And a little thing may turn the current of a human life. "A cannon is but a short tube; but its direction at the moment of its discharge governs the whole flight of the ball. A clay mould is a fragile thing; but the molten metal poured into it may retain the shape so given, ages after the mould has crumbled to the dust. The plate prepared by the photographer may be exposed to the light only a second, but the impression caught there may be retained for years." Little things affect the quality of our lives more than we know. The great demand of the hour is quality, rather than quantity; for *more man,* instead of more money; *more woman,* instead of more organization.

We have been dealing with statistics too much; we have been counting heads, and we have failed. Quantity always failed and always will. More manhood and more womanhood will save us. Consecration and devotion count more than numbers, as Gideon's three hundred testify.

A New York City office had this sign in a most conspicuous place: "WE TALK ABUNDANCE HERE."

A better sign would have been: WE TALK AND THINK QUALITY HERE. Our trouble has been and is to-day, the thought of abundance, instead of character. The trouble with the new movements to-day is that they are running to organizations, instead of power. "Not by might, nor by power, but by my spirit, saith the Lord," is our quality.

Quality means all there is of you, mind, heart, body, means and time, saturated by the Will of God in Christ Jesus, manifested in us by His Holy Spirit.

Quality means sweetness of life; cheerfulness of greeting; interest in others; goodness of thought; kindliness in service; standing up and being counted when principle is at stake; being a bulwark for the truth, the home, the city and the nation.

To have in us the mind that was in Christ Jesus, is to have quality of thought, purity and strength of body, and a mind that is positive and health giving, making the web beautiful, and yet strong for all requirements in life.

And now note that each shuttle leaves a contribution behind it. So does each life. What is your contribution to the world? Is it dark or is it light? Good or bad? It is something. Are you weaving in the best things of life? the golden threads of patience; the light of love; the silver of sympathy and good cheer; the devotion of Christian ideals? Are you putting in the roses of fragrance, the violets of friendship, the pinks of beauty? Or are you putting in the nettles of irritation; the thistles of

stinging words; the darkness of sin; the lust of the flesh? It is one or the other.

We know the author, the composer, the inventor, do not die. So is it with the lesser men; they live in others. One immortality we take with us when we go out of this world, and another we leave behind us. It will be impersonal; it will bear no name; it will show no face; and yet it will be you. Some fathers are changing the currents of family history by their ungodliness. Some mothers are writing their curses on their unborn relations by their sins. We will be walking along these streets two hundred years from now in the character of our descendents and in the lives of others who come after us. We are all planting trees that will yield fruit hundreds of years after we are dead—orchards of golden fruit or groves of deadly upas trees.

In a New York City hotel the chambermaid found one morning the dead body of a young man and at his side was a piece of paper which proved to be his last will and testament. It said: "I leave to society a bad example. I leave my father and mother all the sorrow they can bear in their old age. I leave to my brothers and sisters the memory of a misspent life. I leave to my wife a broken heart and to my children the name of a drunkard and a suicide. I leave to God a lost soul which has defied and insulted His loving mercy."

What a contribution to life! And thousands are doing the same thing everywhere; adding to the

sum total of meanness, sin, badness that ever goes on damning human lives through eternity.

But think of the good of a human life that lives for God! It adds to the sum of goodness, cleanness, wholesomeness that goes on forever, blessing and helping God to redeem the world.

A few years ago I heard Rev. Mr. Pledger, Rev. W. A. Sunday's assistant at that time, say that when he was in a school at Fort Worth, Texas, he was asked to preach at a certain church in that city. He had never preached before and approaching the church Sunday morning he saw no one going in, and wondered if all were within. Opening the door he discovered no one inside. Coming out he stood and looked up the street and could see no one but a coloured bootblack. He came up and said: "Shine your boots, Mister?" And Mr. Pledger said: "No! but if you will come in and hear my sermon, I will give you a nickel." The boy consented and the preacher gave his whole service to that boy who was in tears by the time he was through, and kneeling there the boy gave his heart to Christ. He went out and told everybody about the sermon and his getting a nickel, and how he was the only one there, and how he was converted. That night a good crowd attended the church. Later on that coloured boy became a preacher and more than one thousand souls have been won to Christ through his preaching. Oh! the influence of a life! How great and sublime it may be!

Then again, we note the fact that the weaver is

sometimes interrupted in his weaving by the breaking of a thread or the tangling up of some of the machinery. This is annoying and irritating. We cannot get along as fast as we desire, and must undo some of the work done.

In our life weaving we are often interrupted by providences which we cannot control. We are compelled to weave the threads of sorrow instead of the threads of joy. Why are we called upon to put in suffering, hardship, trial and burden? I cannot answer these questions as you would like to have me. I know that sometimes these things come from our sins and wrong choosing. Sometimes they are not of our own choosing, but come as a discipline, making for greater power and beauty. The piano has the white and the black keys, and both make the music that is worth while. To leave one out would spoil the glory of harmony. The symphony has its minor and its major.

We look at the magnificent diamond. But do not forget that once it lay in the rough and only the sharpest and hardest instrument cut it and made it beautiful.

Behold the coin fresh from the mint! Never could you see the fine design and trace the beautiful legend until the gold had been rescued from the mine and passed through the ordeal of fire and force.

It was when suffering that Bunyan saw his wonderful allegory. It was when he was blind that Milton wrote "Paradise Lost and Regained." It

was when her heart was crushed, but clinging to God, that Jenny Lind thrilled the world with her music. It was when exiled and alone, that John looked through heaven's door and gave the world his wonderful Revelation. "The night is the time to see the stars." God is never so precious, never so strong, and never so near to His people, as in hours of need and trial. Places of suffering are rare spots for seeing and discovering and doing the big things of life.

Some mountain climbers who were bent on reaching one of the high peaks of the Alps, came to a point where the narrow path on a ledge overhanging a deep precipice was almost blocked by a great rock that had been loosened from its moorings by recent rains. The first thought of some on discovering the barrier was that the ascent would have to be given up, but the guide soon proved himself master of the situation. Placing himself securely in position, he extended his hand to aid the timorous to encircle the rock. One after another thus reached the other side in safety; but one woman became appalled as she gained a near view of the almost obliterated trail, and giving a look into the vale below, drew back in terror. The guide promptly met the need. With a kindly hand and a voice pulsating with confidence he said: "Come, don't be afraid. That hand has never lost a man."

This incident should teach us that nothing can pluck us out of His hand, and that therefore "all

things must work together for good to them that love God."

Then again as weavers we are seeing our work from the wrong side; we are seeing it from the world's side. When I was a boy I saw my grandmother at work weaving in the old-fashioned handloom. As I looked I could see nothing but a tangled mass of ends, and so I said: "Grandma! why don't you weave in some roses, the same as Aunt Mary did in her rugs?" She quickly replied: "Sonny, get down and look up under, and you will see the roses." And I did so, and sure enough they were there.

We who are trying to do good, and to walk with the Lord, often look at work from the wrong side. And we get discouraged, because there seems to be nothing but a tangled mass of ends—no design, no real result; all is confusion. But if God should draw back the veil and allow us to see our work in heaven's light, we would be amazed at the reflection. We would see that no good deed has been lost, no kind word valueless. We would note the fact that our handshake, our "God bless you!" our giving now and then—all these have changed the current of many a life and they are better for our deeds. The good we are doing, we will not know until we are on the other side, and many surprises will be ours. Therefore we must not be consecrated unto results, but unto God, and let Him take care of the results. NO WORK DONE FOR GOD IS EVER LOST.

I remember preaching a sermon a few years ago

and I would have given a good deal to have recalled that failure. But a few years afterward, a young man told me that he was brought to Christ through that sermon, and now he is a most successful city pastor.

If the Christian sees his work from the wrong side, SO DOES THE SINNER. If the sinful man saw sin in its awfulness from heaven's point of view, he would flee from it. How sin has cursed us! it has thrown up a barrier between ourselves and God. It hath unstrung our harps, and filled the air with discordant music; it hath dug every grave in the bosom of the earth; it hath made the name of orphan, widow; it hath brought the tears, the sighs, the heartaches of life. But for sin, our hearts would be in the ecstasies of joy, our bodies in the glories of health, our minds in the illumination of the heavenly. God help us to see sin, not from the world's side, but from the light of heaven and revelation.

And we must not forget that the weaver's work is inspected. Every mill has its inspectors; life everywhere in its work is being inspected. We are here to do fine work and receive praise from our Father.

"Every one of us shall give an account of himself to God." We must face our own weaving, our own work. There will be no chance for concealment, no opportunity of covering up. All shall be revealed. We do not like to think of it, and yet it is well that we should, for in so doing, we shall

see our way of escape. Christ forgives, blots out, remakes, retouches, and removes our transgressions. There is help in Him, who can give His divine skill that makes possible our inspection without confusion, but with joy in the "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." Our goal now, our goal then, must be, to be IN HIM.

Let us take to our hearts a lesson—no lesson can nobler be—
From the ways of the tapestry weavers, on the other side of the sea.
Above their heads their pattern hangs; they study it with care:
And while their fingers deftly work, their eyes are fastened there.
They tell this curious thing, beside, of the patient, plodding weaver:
He works on the wrong side evermore, but he works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork, that his marvellous skill is learned.
Oh! the sight of its delicate beauty! How it pays him for all it cost!
No rarer, daintier work than his was ever done by the frost.
Then his master bringeth him golden hire, and giveth him praise as well,
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God let down from
the place of the sun;
Whereon we are weaving always till the appointed task
is done.
Weaving blindly, but weaving surely, each man for him-
self his fate.
We may not see how the right side looks, we can only
weave and wait.
But looking above for the pattern, no weaver need
have fear;
Only let him look clear into heaven—the perfect pattern
is there.
If he keep the face of the Master forever and alway in
sight,
His weaving is sure to be perfect, his work is sure to be
right.
And at last, when the task is ended, and the web is
turned and shown,
He shall hear the voice of his Master; it shall say unto
him: "Well done!"
And the white-winged angels of heaven to bear him
thence shall come down;
And God for his wages shall give him, not coin, but a
golden crown!

## XI

### CAN PENTECOST BE REPEATED?

A WORLD to be saved; where is its saviour? A world to be lifted; where is the leverage equal to the emergency? A world sick with sin; where is the physician that can save it? A world of unfruitfulness; where is the gardener that can graft and renew it? A religion of machinery and organization; where is the power that can move it? Pentecost is the answer. Get the line of communication open and connect up with the power-house, and the supplies and help needed will come. "Our trolley is off the wire;" our machinery is not rightly connected up with the power-house; our equipment lacks the divine relationship; we are too human, and not enough divine. We are waiting too much upon man and not enough upon God.

Owen Wister in "The Virginian" says: "A middlin' doctor is a pore thing, and a middlin' lawyer is a pore thing; but keep me from a middlin' man of God." He is right. But more, the Lord save us from a "middlin'" church!

Augustine said: "There are three things that I

would like to have witnessed in this world if God had permitted it. I would like to have heard Christ conversing in the flesh; to have seen Rome in the zenith of her power; to have heard Paul thundering in the chair of truth." I would amend this statement and say: I would like to have seen Christ in the flesh; heard Paul thundering in the chair of truth; and seen the Church in the zenith of her power.

To be weak is to be miserable. Men are anxious to be rich in order to be powerful; to be intellectual, to be masterful; to have social distinction, to be commanding in influence. All this is material. Above the material lies the spiritual. If power is wrapped up in the dew-drop; in the tiny seed; in the bit of radium; even more is it in the unseen infinite spiritual power. God has not left His people and His Church to their own resources; there is given an added power that was marked on Pentecost, and is seen again down through the ages. History is full of special repetitions of Pentecost, and to-day there is a dire need of another Pentecost. There have been mights which we are incapable of measuring; forces that have made men impotent and called the thoughts of men off the seen to the unseen. And this unseen has had manifestations that set the Church in a large place of attention in the world's history. It would seem as if such a manifestation is needed at this time. Can it come? Can there be a repetition of the Pentecostal power that shall be lifted to our present needs to-day? Yes! Such

power and coming is possible, if we will meet the conditions that bring about such a repetition. What were the conditions of the old Pentecost? What preceded that event?

There was a great prayer-meeting. The picture of the Church before Pentecost is a picture of the Church on its knees. They prayed in those days with most intense devotion and desire. We are not praying enough. There is a reason for it. We may be too busy. But we gain time when we pray. We lose time when we do not pray. Jesus took time to pray, and He was the busiest man the world has ever seen.

During the terrible days of the world war, General Foch took time to step into the church and pray. He knew the value of prayer. It gave him insight, wisdom and confidence in his work. It is hard work to pray. It is much easier to preach; much easier to talk; much easier to give money or even to work. But one cannot live the whole week in the roar and rush of the world and preach, teach and live well without prayer. The big things come from "turning on the switch of prayer that connects us with God."

I heard of a fine Christian minister who resigned his church after thirty years of service. His people desired him to continue but he refused, and when pressed for a reason at the meeting called to consider his resignation, said: "I have lost my prayer-book and I cannot preach for you any longer." Instantly a number of prayer-books were

offered him. But he said: "I have that kind of a prayer-book. It is not the kind that I want. When I became your pastor each one of you was a page in my prayer-book; you prayed for me. As the years have gone on this page and that page has been torn out of my prayer-book, until to-day I have nothing left but the covers. How can I preach without my prayer-book?"

I wonder how many pastors to-day feel that they have lost their prayer-books? They stand in the pulpit to preach, but they have an atmosphere of indifference, worldliness, social life, that hampers the Word of God.

How different the story of John Carmichael! Timid, inexperienced, one day he saw his elders solemnly file in. The oldest of them said that they had noticed his fearfulness and timidity, and they wished him to be at ease. They would have Timothy among them without fear. "You need not worry about anything except the Word of the Lord and the souls of the people, of which you are the shepherd. Remember that when you stand in your place to speak to us in the name of the Lord, that as smoke goeth up from our homes, so will our prayers be ascending for our minister. Next Sabbath as you look down upon us, maybe you will say: 'They are all loving me.'" And that is why John Carmichael remained in the ministry. Our real prayer-book is gone to-day and another Pentecost is waiting for a return to prayer.

There was a great heart-searching time before

Pentecost. The ten days were given for that purpose. The disciples might have found fault with each other for the delay. Some might have accused Peter of still following afar off in his mind. Some might have found fault with Thomas, accusing him of still doubting the promise. And even John might have come in for criticism as some remembered that he wanted the best place in the Master's kingdom. But this was not the case. Each "practiced the presence of God" in his own heart and discovered his own weaknesses and failures in the light of what had happened. And the united cry from each must have been: "Create in me a clean heart, oh God, and renew a right spirit within me." And the blessing came.

And every follower of Christ needs to get away from the faultfinding and critical spirit to the individual heart-searching relationship and in the light of God's Spirit say: "Search me O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." It takes a big man to do this. But such a man is made effective for God. We get professional in our work sometimes, and have the outward searchings instead of the inward revealings, and this makes us perfunctory in our work. If we will give ourselves to-day to real heart-searchings and follow the leadings of the Spirit, we shall have power come upon us.

Years ago down in Maine, there was a church that could not get along with its pastors, and one

after another went away discouraged and disheartened. Finally, an Irish pastor was sent, who had a warm heart, if not an intellectual ability. He did the best he could for six months, and one day he jumped into his wagon and drove away leaving his charge in sheer disgust. He made up his mind he would never return to it. After a few miles of driving he got out and sat down to eat a bit of lunch he had taken along with him. At the conclusion of his repast he threw himself down and had a little sleep and the Lord came to him in a dream and said: "You preachers have all had your way now with that church. You go back and let me have my way and I will lead you out of your distresses." Awaking, he was so impressed with his dream that he returned and prayed for divine guidance. The Lord came and led him out in plans and methods and a great revival came and spread all over that part of the country. A heart-searching time will open up new ways of power that will help carry on the Lord's work in these days of "organizing," "spectacular" movements. We need the addition of the Holy Spirit more than anything else!

There was a great and perfect unity before Pentecost. "They were all of one accord and in one place." They were "fused" together and this gave them unification that enabled them to mass themselves as one against the foes of Christianity. Here is one of the weaknesses of the Church to-day. We are not together; we are divided. We are of many minds; many plans; many creeds; many cares.

Until we get together we shall be lacking in impelling, moving power.

One time my regiment was on a march and it came to a long bridge. About five hundred men swung upon it in perfect unison and rhythm of step and movement. The bridge trembled under the combined step. Then came the command from the officer: "Break step!" and every man went as he pleased and no longer did the bridge tremble. The world laughs at our "divisions" of movement; at our sentimental "ecclesiastical" dressings of creed and method. If we get the Spirit, we shall burn up the dross of weakness and "trappings," and have the meat of Christianity.

Take a handful of sand, and notice that it is a gathering of many units. Hurl them against an object, and there is no dent, no smash of conquest; only a scratching of the surface. But let the handfull of sand be unified by fire, and let it be hurled by a David of the Lord and down comes the giant of sin, worldliness and materialism.

When Christ came to the crisis hours of His life, His disciples were divided into three groups. One was out with His enemies; several were on the edge of the world; Peter, James, and John were just outside of the garden, while Christ was alone in the struggle for His people's redemption. And this is still true to-day. We are not together with Him, and this defeats us. The call is to unity—denominations must get together more; disciples must be unified for success.

There was a great expectancy before Pentecost. Can it be repeated? If so, power will come. The disciples were told: "Ye shall receive power after that the Holy Ghost is come upon you." They believed this, and were expectant, and there came the reward of power. We must not forget the statement: "According to your faith be it unto you." Most of us come to the church service, to God, without faith, and therefore there are no results. God will not bestow the power unworthily. He will not give until we are ready to receive; to make use of the power upon the people. How many come to the church service expecting results? How many believe their prayers? How many pray for results? Our whole attitude is negative, and thus we are non-conductors of the power. To be expectant is to make ourselves positive, and to make ourselves channels for the Spirit's communication.

There is a story of an old Scotch preacher who invited a brother minister to assist him in a series of meetings. He came, and the evening that the meetings began, when supper was over the preacher retired to his room. A little later the pastor said to his servant: "Go and call Mr. ——— and tell him that I am ready to go to the church." She went up and came back in a few moments and said: "Master, there are two of them up there." "Oh, no," said the master, "there is only one." "But I heard him say to the other one, that he would not go unless he went with him." "Oh, yes," said the master, "there are two of them, and the other will

go with him, when he goes." And He did go with him. This man was expectant and God went with him. God help us to ask the Master to go with us these days! We must have help!

What about the preacher before Pentecost? Can he be repeated? Who was he? Peter was a man of like parts as we. Before Pentecost he was an impulsive, shirking, wrangling and faultfinding man. If you read the ninth chapter of Luke, you will see what Peter was before Pentecost. He had many grave faults and weaknesses, and some open sins. In the second chapter of Acts, we see what he was when Pentecost had come upon him. Self is gone; he is cleansed from bigotry; he is filled with the Spirit, and now he delivers his message with power. The ordinary man has become the extraordinary man, and he ushers in a movement world-wide in consequences.

We would have supposed that John would have been selected for such an important work. He who was the most beloved and less sinful, would be the selection of the Spirit. But no! It is Peter, the weak, the profane, the laggard, who is taken for this great inaugural. What great hope it gives us!

The preacher can be repeated and is being repeated to-day. There has never been a time when the Church had so many loyal, self-sacrificing ministers of God as to-day. They have had the Petrine experience; they know the power of God unto salvation; they have had a better education and are called men and women of God.

It may be true that there are some preachers who have lost the great emphasis of preaching and are dealing with "cosmetics," instead of "realities," but the great body of preachers are trying to stem the tide of worldliness; are self-sacrificing, devout and earnest in their work. I believe that the Preacher of Pentecost is being repeated to-day.

Can the sermon of Pentecost be repeated? What were the main points of that sermon? It had one great, main point, and that was lifting up Christ. Peter told them about His coming; His work; His sufferings and death; His resurrection and ascension. And now His Spirit had been poured out and whosoever would call upon the name of the Lord should be saved. It was a great sermon because it had a great subject, and was given in the power and direction of the Spirit.

All true teaching must center in Christ. Testimony may have to be borne to all the relations of man to life, and to his neighbour, but above all to his God. Paul knew how to sweep the great field of all activity and bare testimony to all matters material, and yet it was all connected up to Christ and His commands. There is a most urgent call for less "impedimenta" in preaching, and for aggressive equipment of essentials, that puts the emphasis of all pulpit work on Christ and His salvation from sin.

It is admitted, reluctantly, that there is a great deal of preaching that is non-essential; that has no direct bearing on the fundamentals of religion; that

is flowery and beautiful in culture, as well as flavoured with intellectual emphasis; that does not "bite," "grip," nor stir the hearts of men in their sins. It is to be noted that many men are coming out of our Theological Seminaries "veneered" with too much theoretical "vapourizings" of non-practical professors who have lost their deeper insight to the needs of humanity by too much research, and not enough practical contact with living men and women. But, on the other hand, there has never been a time when there was as much good, earnest, consecrated, spiritual preaching as to-day. There are Petrine sermons to-day on the glory and salvation of Christ. There are grand, noble professors who are trying to inculcate Christ's spirit and teaching into the lives of their scholars. I sincerely believe that the sermon of Pentecost is being repeated to-day.

Can the laymen of Pentecost be repeated? In that upper room with the apostles were many laymen. And they were on their knees praying. They were asking for the coming of the Spirit; they were searching their hearts; they were in accord with all that were there; and the Spirit came upon all.

To-day Pentecost is being delayed in its functioning power because of the condition of the laity. To-day the Church gets only a fraction of the time and interest of the people. Even the Holy Sabbath sees only a small per cent. of them in regular attendance at the services of the church. The Sun-

day evening service has almost ceased to be a factor in church life and yet more souls have been brought to Christ Sunday evenings than at any other service of the church. Some of the laymen have come to a place in their thinking where they really feel that they are paying the pastor a compliment to come and sit in the pew for a few moments and hear him expound the Word of God. Let no man ever go to church with such an idea again. Let him go with the thought that he needs the message of the man of God to vitalize and strengthen him for the work of his Master. Let him sit in the church with the thought, To-day God will give me a vision of opportunity and service which will enrich my life and give it power to function spiritually among men.

How is it with the young people? Are they in the upper room; they who have vowed to Christ; promised to be His and serve Him? Picture shows and theatres, and social gatherings are quite the thing now for Sunday nights, and the prayer service is "non gratia" to them. The "Upper Room" has no place in their calendar. They are found in clubs, lodges, and social gatherings, and CHRIST IS BEING CRUCIFIED TO-DAY BETWEEN THE TWO THIEVES OF BUSINESS AND PLEASURE.

Some laymen have climbed into the seats of the scornful and are finding fault with the minister because he cannot "draw" the people. The man of God was never called to draw, but to preach. His business is to fill the pulpit; the business of the laity is to fill the pew. Other laymen send in their

checks and give their money and want this to end their responsibility. But when did a check or a piece of gold ever introduce a Pentecost? It never has and it never will. There is no substitute for yourself. We must give ourselves, and this costs; it is redemptive; it demands self-sacrifice, but it brings results. It is not a new minister that is needed; not a new church; not a new choir; not more organization, but a Holy-Spirit-filled laity, working with the pastor, upholding his hands, commending his preaching, inviting the people to the church, and being there at each service to greet and uphold all with their interest and prayers. Until this comes, the Church will be shorn of much of her power and aggressiveness, and Christ will be betrayed anew in the house of His supposed discipleship.

Jesus said concerning the Holy Spirit: "I will send HIM UNTO YOU." Who is this "you"? It was to His own disciples, not to the world, that the Spirit would be sent. When He is come to YOU, "He shall convince the world of sin and righteousness and judgment." How important that we recognize this teaching! We must have the Spirit before the world can be brought to Christ and be saved. Many things are awaiting the connection of the laity to the Spirit. Many Pentecosts are overdue because of lack of consecration of God's people and ministry. There is power and ability to make the Church glorious and efficient, but it awaits our connecting up with the upper room. It yet re-

mains to be seen what God can do with a Spirit-filled Church and ministry.

Can the tarrying of Pentecost be repeated? The disciples tarried until the blessing came. There must have been some agonizing prayer in that room; some real gripping upon the promises of Christ. How is it to-day? Instead of tarrying we are hurrying; we are organizing; we are detailing; we are combining; we are enthusing; we are like "the mountain labouring and bringing forth the mouse." How would it do to go into the presence of God and "be still," tarry a while and give the "upper forces" a chance to speak and show the way and demonstrate the truth? We need more tarrying; less "hurrah"; more meditating, drinking in, that there may be more genuine giving out. A "retreat" would do more good than anything else for the Church to-day. To shut the world out and to bring God in would give us the measure of ourselves; show the way to success and give us the Holy Spirit in energizing, saving power.

Can the audience be repeated that came together on Pentecost? We read: "The multitude came together." There was no lack of people to hear the message and see the salvation of the Lord. I feel sure that if to-day there could be found a Spirit-filled Church, there would be found multitudes seeking admission to its doors and to its ministries. This is the promise of Christ to us, and is a spur for us to demonstrate the same, before we deny its possibility.

The multitudes intend some day to accept Christ and to attend to their spiritual needs. They are simply delaying, postponing the great issue. When the time comes that the people of God are awake to religious things; talking about them; agonizing about them, the atmosphere is "psychological" for results. This is the reason that great tabernacle meetings are so fruitful in decisions for Christ. Every one is talking about the meetings; strong, aggressive work is done everywhere; and the people come to hear, see, and decide. The same earnest work in organization and support of the pastor, all the year around, would be even more effective in results. The multitudes are awaiting our baptism and the fruits of the Spirit.

Can the results of Pentecost be repeated to-day? Not exactly in the same way, for our work and times are different. But in a way that meets our present needs and work. These disciples were enlarged, vitalized, made extraordinary men and women. Peter was no longer a coward, but brave and courageous for the truth; John was no longer self-seeking, but an apostle of love; Thomas no longer doubted, but knew in whom he believed, and the rest were endowed with skill and wisdom born from above. They went out and turned the world upside down that it might be right side up. They died for the cause with joy and glorious testimony of the power of Christ to keep and save to the uttermost need. They live to-day and forever with the Christ they served. Their results have gone into

all the world, and glorious has been the consummation of it all.

To-day there are leaders as corrupt as Nero, who must be cast down; books as black as those burned at Ephesus, which ought to be burned; hypocrisy as vile as that which was seen in Rome, to be unmasked; sins as flagrant as those of Simon Magus which are deceiving the people and should be revealed; sexual influences as destructive as those of the upper classes of Paul's day, that should be stopped. Where is the dynamic that gives us the power; the ability to meet the urgency of the hour? It can only be found in Spirit-filled men and women. What we need to-day is a Spiritual inundation. We have sought to gormandize the Church into power and failed. We have tried to organize; to socialize; to institutionalize the Church into power, and failed. And now we are trying to "psychologize" the Church into power, and we will fail in this. Why not try the New Testament idea of seeking the baptism of the Holy Ghost, and spiritualize the Church into power? This will bring the results needed.

A few years ago when I was pastor in Portland, Oregon, an evangelist calling upon me said he wished I would preach a sermon for him on the topic, "Can Pentecost Be Repeated?" I said: "That is a fine topic, Ralph," and I immediately wrote it upon a slip of paper and left it on my desk. In the next few days I wrote out the sermon and used it in my church. It made a most profound

impression upon my people. A few months later I was invited by a pastor friend to assist him for a week in his church at Spokane and went there to do so. When I arrived he showed me a slip advertising my meetings which ran something like this: "A Series of Lectures upon 'The Philosophy of the Fundamentals of Religion,' by Dr. E. L. House." I protested a bit about the title, but he laughingly said: "It may catch some people." For four nights I preached upon simple topics, but when the last night came I was greatly tempted to show off a bit and give an address that night which seemed to come near the advertised topic. But all the while I felt the Spirit urging me to preach upon the topic, "Can Pentecost Be Repeated?" and I yielded to what I felt was the divine call. Returning home the next week I received a letter which ran in part as follows:

"My Dear Dr. House:

"For several years, although strictly brought up in the Episcopal Church, I have been without a religion or a God. I have carefully developed my mental side. Religion was to me an emotion which I never felt. I have studied theosophy both in this country and abroad and intended in June to join the colony at Point Loma under Madam Tingley, where I was to teach and pursue my studies.

"Chance—fate—or perhaps Providence brought me to Spokane this spring and to your meetings, three of which I attended. The first night I was interested but unconvinced. It was the sermon on the Coming of Pentecost that I can feel really

brought me to a true realization of things as they are. . . . I am now ready to declare myself as a worker for Christianity and if I can bring your message to me home to another in the same spiritual condition I will not consider my time to have been wasted. . . . As soon as I am fitted for the work, I feel assured that the right work will be presented to me."

I wrote the young lady a letter thanking her for the words of appreciation and suggesting certain books that might help her in her study. A reply came back in a few days and in this she said in part:

"I wish to tell you what happened to me since I wrote to you. Some six or seven years ago a very close friend of mine went to Pekin, China, to start a Christian School for the better class of Chinese girls. I have at intervals received letters from her telling of the success and enlargement of her work. Two years ago, when I was in Germany, she wrote and wanted me to come to her as assistant principal, but with the views that I then held, I felt that I could not conscientiously go. Now she has repeated the offer and I cabled a week ago to-day that I would go. I cannot but help feel that here is my chance to prove my sincerity in my new faith. . . . If I am led to do any work of any merit I will always remember through whom I received my impetus and the thankful prayers of at least one woman will always be with you."

I have not told this story that you may simply see me in what I have done but that you may see

the links in the chain that God had to make up in order to get His helper for China. Note the man who gave me the topic; the man who invited me to his church to preach; the obedience of myself to the Spirit in writing the sermon and then preaching at this particular time when I wanted to be intellectual; and note the woman that God brought to the city at this time, and to the church to hear, that He might win her to His Son and fit her for His work in China. Suppose any one of the links in this chain of events had failed! What would God have done? Might not His work have been delayed?

You are one of God's important links in the chain of events about your church, your community, your every-day life. If you fail to do your part another Pentecost is delayed; results are not obtained, and the work falters, and often seemingly fails. Let the Lord count upon you through His Spirit to do your part, and you will help to bring in the Pentecost needed to-day.

## XII

## THE WORLD'S GREATEST MASTERPIECE

THE Bible is the world's greatest masterpiece. It is so because it has been the inspiration of most masterpieces, and it has the masterpiece of all masterpieces, Jesus Christ. He speaks of the Bible as being His book and said of the Scriptures: "They are they which testify of me." He seems to say: "If I am the light of the world, the Bible is the vehicle of that light. If I am the way, the truth and the life, the Bible is the guide by which men may come to Me. Whatever Jesus is to the world He is interpreted through the Bible and its Spirit. No man cometh unto Jesus but by the Bible." And yet, many sneer at its teachings, and some call them "nursery tales of the past."

A few years ago the papers announced the destruction of a fine painting by Burne-Jones, entitled "Love Among Ruins." This picture was entrusted to a firm of art publishers for reproduction. All knew from the statements affixed to the water colour by the artist that it was of great value. Yet the carelessness of inexperienced workmen, using chemicals of a pernicious character, led to its complete effacement.

A greater Master than Burne-Jones has treated in a grander picture "The Christ Dwelling Among the Ruins Sin Has Wrought," designed for reproduction in the lives of men. The Author has pronounced a curse on those who would add or take from it, or change its essential features. Notwithstanding this solemn objurgation every age produces men who would take away its glory and its distinct revelations of Christ. "From Celsus to the present day there has been a continuous attempt to stamp out the eternal truth." This attempt takes on great extremes sometimes, as is seen in a book, "The Life of Jesus," by Alexander Smyth, Medium, in which he shows that Paul and Judas come back from the spirit world and admit to him that the Gospels and Epistles "are a compilation of lies, . . . ridiculous absurdities and mystical nonsense." Jesus was a good man, but Paul and Judas deceived Him and Paul was the originator of a scheme to make himself a hero and framed up the whole system, Judas being his tool. A man procured by Judas assumed different characters whom Jesus is supposed to have healed. Paul acted out all his supposed conversion and was the cause of Christ's death, and killed Judas himself, and was finally executed because of his attempted carnality with one of Nero's beautiful concubines. Such a story invites disgust and makes no converts.

But the more modern way is to discredit certain portions of the Word and to make it a natural book and to strip it of its inspirational value and fore-

shorten the infinite perspective and make it finite, and human in every way. Some modernists give us the key, looking-glass, the commentaries through which they desire us to see the Word, and in that way change the whole colouring of its truth.

"For many centuries every engine of destruction that human history, philosophy, thinking or brutality could bring to bear upon a book has been brought to bear on the Bible to stamp it out of the world. But it has a mightier hold upon the world to-day than ever before. The fires of searching exegesis in the end shall brighten the composition and burnish it with oriental splendour; the floods of scepticism and unsanctified scholarship shall only leave its surface clearer and fairer for the inundation."

The Bible is just like a cube; it is just as large one way as another; when you overthrow it, it is still right side up. It will always be right side up. It will upset some people, and ought to, that they may be set up. As we turn it over, certain great interests command our thought.

Who wrote this book? This is a most important matter. We must know whether our faith rests upon the wisdom of men or on the authority of God. Modern teachers in our great universities are apt to put the emphasis of the writing of this book upon men. What did Paul, the college graduate, say? "For this cause we thank God without ceasing, because when ye received the word of God from us, ye received it not as the word of men, but as it is in

truth, the word of God." Peter writes: "Holy men of old spake as they were moved by the Holy Ghost." David himself said: "The Spirit of the Lord spake by me and His word was in my tongue."

If this be true in relation to the spoken word, it is especially so in relation to the written word. "All scripture is inspired of God," ought to make us most careful about handling the Word of God. Bear in mind that it is the record that is inspired and not every utterance. Satan was not inspired to say to Adam: "Thou shalt not surely die," for it was a falsehood. But Moses was inspired to write it. Ananias was not led of God "to lie to the Holy Ghost," but Luke was inspired to give us the record. We are to hold fast to the fact that the Bible contains the Word of God.

Christ quotes from twenty-two of the thirty-nine books, from every one of the five books of Moses, from every one of the prophets except six of the minor ones, from four of the historical books, and from Psalms, Proverbs and Job.

This should give great weight to the authority of the Bible. Jesus was the most original teacher who ever lived. He never quoted a line or a phrase from any philosophical, literary, historical, or poetical work written by man. So original and striking were His teachings that the "people were astonished at them, for he taught them as one having authority, and not as the scribes." But it was this Teacher, impressing His contemporaries by His originality, who was so saturated with the Bible

that scarcely one of His addresses was begun or finished without some reference to it. The quotations in every instance were made in a spirit of profound submission to their authority, and without criticism or modification, except to point out a deeper meaning than His hearers were accustomed to give them. Jesus quoted the Old Testament just as we quote it "for doctrine, for reproof, for instruction in righteousness." Surely we have the sanction of the great Teacher as to the value of the Bible, and it is clearly indicated that He accepted its inspiration and authority.

What is the purpose of this book? Paul says: "All scripture is profitable. Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." I have looked upon the Old Testament as God's introduction to us of Himself as the Maker of all things; of His putting Adam and Eve before us as the starting of the race; the story of how sin entered; the promise of a Saviour who should redeem us, and the history of God's people, the Jews, through whom the Messiah should come. It is a bird's-eye view of God's dealing with His people and His desire to save them.

The purpose of the New Testament is too evident to need comment. It is summed up in the words of John: "These are written that ye might believe that Jesus is the Christ of God, and that believing ye might have life through his name."

What face is it that looks out upon us from the

frame of the Bible? It is Jesus the Christ of God. It is He who gives value and glory to the Book. It is His eyes that see us in its words; in its revelations. It is His voice that reassures us as to its real value and truth. The very warp and woof of the Bible is Jesus.

It is believed to-day that there were at least forty artists or historians connected with the writing of the Bible. Who were these men? They were rugged warriors fighting great battles for God and civilization; undaunted prophets shouting out their ringing words into the ears of the sinful and careless, cheering the true and the faithful. They were anointed kings directing their people; holding up God's honour; sacred priests ministering to the wandering and the faithful, calling back to God and law; humble fishermen leaving their nets and following the Master of all things; a great logician and orator, counting all things loss that he might glorify Christ. All these unite to paint the portrait of the Christ in the Bible.

Suppose that forty artists were to come one after another into a room that was dark, but had a great canvas hanging on its walls. The first artist coming in draws upon this canvas the simple outline of a human figure and departs, for the day breaks, and his work is done. The next night another artist enters the room and completes the outline, even more than the first artist. Another artist enters the following night and begins to put in the neutral tints of the picture, and then another artist on the

following night adds the foundation of flesh tints. So the work goes on for forty nights, each artist painting alone and in the dark, not knowing any one was coming after him. At last all have completed their work. The lights are turned on, and behold! there stands a perfect portrait of Jesus Christ. Any honest man would say that those artists must all have been inspired with the same great thought; their hands guided by the same unseen hand, in order to produce the great portrait of the Christ in the gallery, or the Book of the Ages. Here is what happened in the Bible. It is His book, His life, His truth, His glory, His Church, His heaven.

Through His Word, then, we get life. You believe that through the sunlight, the air, the water, the bread of nature, you get life. Even more so do we get life in His words. "I can trust Christ as my guide. I could not so commit my judgment to the Church. Still less to the results of scholarship." His speech is the insight of God, through words to men. "Life itself becomes articulate in His speech." Teacher, priest, demonstrator, metaphysician, do not reach up to the full stature of Christ. Peter gives us the word we seek when he says: "Thou art the Christ the son of the living God." The only word that will describe this majestic figure is God.

This is the face and life that we must bring out of the Bible to meet to-day's needs. The world is waiting for His truth, His key to unlock the per-

plexing problems of the hour. When will we incarnate Him, instead of "culturing" New Thought? When will we live Him instead of "resoluting" all the time?

A story is told of a university president, a few years ago, now a Bishop in the Methodist Church. One day looking out of the window of his office he saw an old man limping along toward the building. Soon he appeared at the office and was ushered into the president's room. He said: "Are you Mr. ———?" "I am," was the reply. "Was your father Mr. ———?" "He was," was the reply. "Well, he was my dearest friend and I loved him. I thought I would like to meet his son and see if he was like him." After talking a while with the president he arose and said: "I must be going now. I am glad I met you, but I see you are not like him." And he went out.

As the old man went out and walked away, the president thought over what the old man had said: "I see you are not like him." And like a flash, the application came to the man's mind: "Am I like Jesus? Do the students of my college say: 'I see you are not like Him'?" And then he said in true consecration to the light: "I will try and be like Him."

Dr. Robert Dale worked his way out of doubt by getting hold of certain principles as to Jesus Christ. He came to the conclusion that "the portrait of Christ in the Gospels is self-authenticating." That "when a man surrenders to the leadership and the

command of Christ whom the Gospels portray a remarkable thing happens. The Christ of history becomes the Christ of experience. He ceases to be the Christ in a book and becomes the Christ in our lives." Another principle was that the principle of Christ's religion when applied to our lives solves all our problems, economic, political and social.

Paul was right when he said: "For me to live is Christ." The Book claims that we shall be transformed by beholding Him. To look into it is to see mirrored our God in the face of His Christ. The prominent actor of all its story, allegory, simile, and history is Jesus.

"The person who has no love for pictures is dead to painting. So far as he is concerned, God might as well never have spoken Angelo and Rembrandt into being. We pity the nature dead to music, to architecture, to poetry." Why should we not put on sackcloth and sit in ashes for the soul that is dead to the truth of Christ in the Bible?

Do you recall De Quincey's description of the old house in London in which he once slept? An old Jew leased it, and to escape his creditors never slept twice in the same place, and never at all in this old house where his pawn-shop was. There was no furniture in the house. There were no beds, no chairs, no lights; just dismal halls and darkened stairways, and rats and ghostly apparitions. Here he and a waif of a girl stayed, fearful and cold.

Some would make the Word of God dismal with old tales of woe, unclean in its findings, valueless in

its historicity. But this is not so. Years afterward De Quincey saw this house beautifully illuminated, richly furnished, inhabited by magnificent people. And so is it with the Bible. The Spirit of the Master gives it light, furnishes it with a story marvellously interesting and peoples it with disciples of transfigured lives, who live for Him who called them out of the world darkness into His marvellous light.

What more is the Bible to us? There are details to this picture that command our attention. What are these details?

The Bible is our biography. It seems to tell us all about ourselves. Its music seems an echo from the long ago. A mirror within us stands to reveal His face. "God breathed into man the breath of life—divine life, and man became a soul. God breathed upon the form of the Book, gave it a soul and made it the best companion for the soul of man on the way of time. As long as the heart aches, it is there to cheer. When eyes grow dim with tears of grief, it sings of a country where there is no pain. When the house becomes no longer home for the vanished forms who made it what it was, it discloses a home from which they go no more out forever. When life sinks under its load, it begets a spiritual experience which makes the burden light."

"No class of men is honoured with special ability to find the heart of revelation. It is not a matter of intellectual weight but of spiritual teachableness. Come to this Book with your scalpel and

scales, and its soul retreats. Come to this Book with your doubts and with your cold criticism, with an unsympathetic spirit and a disobedient will, and it is silent and speaks not. Come to it to bolster up your theories, come to it to show your cleverness, and it has no voice. Come to it remembering that it must have inspired readers as well as inspired writers; come to it with a reverent spirit; come to it with a breaking heart; come to it on your knees, and it leaps in answer to the sacred touch and the loving appeal." "There is a spirit in man and the inspiration of the Almighty giveth him understanding." The moment a man begins to practice the Book, that moment does its purpose and glory dawn upon his soul.

I would not depreciate intellect. I would not have less knowledge, but more faith. I call for intellect,—plus. I want intellect plus a reverent and religious heart. I want insight and intuitional power. I want the witness of the Spirit to crown the testimony of the intellect. "If any man love me, I will manifest myself to him." The Bible must be a closed book both to the sceptic and the debauchee.

The history of the Bible demands our attention. No man can claim the honours of a true education if he be ignorant of the Word of God. The whole system of education is so connected with the Bible that no man can master in any one branch if he be ignorant of it. The Bible takes us into the very dawn of the historic era. It causes us to hear the

songs of rejoicing by the sons of God at the creation of the marvellous universe. It leads us through the various eras of creation, until we see man placed upon the throne as the master of it all.

We have sometimes called Herodotus the father of history. But Moses was entitled to that honour a thousand years before Herodotus was born. Carlyle tells us that biography is the very best history and the only true history. Some of the best, grandest biography of the world is in the Bible. With accurateness it describes the strength and weaknesses of these men of ancient days.

When Cromwell sat down for Lely to paint his face he said: "Paint me as I am; if you leave out a scar, a wrinkle, a freckle, or a pimple, I will not pay you a shilling." This is the Bible way of history. Jacob is given in his meanness as well as in his fineness of character.

The great call to-day is not for a new Bible, but for men big enough to feel the majesty of its history; the searchings of its words; the glory of its Christ, and willing to give themselves to understand its teachings and match its demands in terms of life. The Bible will hold sway over men when they desire to know its truth; its Christ and His salvation. It has a history of great and mighty interest, and that history shows God seeking us through His beloved Son.

The Bible has wonderful literary merit. The English version of the Word remains the noblest example of the English tongue. What Luther's

version did for the German language, our Bible has done for the English language. Its wonderful beauty pleads with the man of letters, and to master it is to have expression compared to none. It is easy to trace the effects of the Bible upon Shakespeare's writings. He caught much of his brilliancy of illumination here. Milton, Dryden, Hawthorne, Tennyson, and Browning, all were great students of the Word. Think what men have gathered out of its treasures! Jeremiah is the suggestion of Byron's "Darkness"; Job gave to Bryant his "Thanatopsis"; the Gospels gave to Lew Wallace his "Ben Hur"; and Hall Caine said that many of his books of fiction came out of the Bible. If you should get together the best thoughts of all books, you could not equal this Book. Why not? Because in it is the hiding, as well as the revealing mind of God.

Do you want logic in all its strong reasoning power? You have it in Paul's Romans. Would you be moved by the sublime? Read parts of Job, Isaiah, Psalms and Revelation, and you are under the sway of a great moving power, that speaks of God. Do you like thrilling stories? Where are there any better than those of Joseph and Daniel and the boy Jesus? Do you like love stories? Well, the Bible itself is a most wonderful love story. Here we have the Lover seeking His bride, the Church, and we are told how He died for her, but in heaven He will be married to her. Do you like philosophy? No greater than that in Job

where we are asked: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding." The Bible gathers up in itself all metaphors, all proverbs, all similes, all jewels of speech and illustration, as no other book in the world.

Look at the Bible's influence upon art. Near Athens there is a mountain of rock, and here stands the Parthenon. It is one of the finest pieces of sculpture that man has ever looked upon. It is in ruins to-day and yet enough of it is preserved to prove that Phidias has never been surpassed in genius and ability. Sharing with him the honours of Greek sculpture is Praxiteles. But there is a sensuous element in their work that shocks the finer sensibilities of our civilization to-day. Their work was for charm, and not for elevation of character. Great technical skill, richness of fancy and a graceful ideal are found in their work. But all is addressed to the feelings and not to the intelligence of man.

The Bible has given us a nobler, diviner element in sculpture than that of the Greek. Look at Angelo's "Moses." It is near the high altar of the church of San Pietro in Rome. It is of heroic size and mighty muscle. The bared knee and arm are those of the desert shepherd. As you look upon the face, you see a man who dared to believe in God, and let the divine will be wrought through him. The face is gentle and yet firm. The eyes are as open as those of a child, as devout as those of a

sage, and as searching as those of a seer. The heavy beard covers much of the mouth, and yet you can see strength in the form of chin and mouth. It has inspiration in its every angle, and you are better for having looked upon the statue.

No building can exhibit ornament greater than that in Copenhagen, the work of Thorwaldsen. In the pediment we see John the Baptist preaching in the wilderness. In the porch there is a frieze with the entry of Christ into Jerusalem. Then within the church there are a number of reliefs from the life of Christ, His baptism, the Lord's Supper, and the statues of the twelve Apostles. In the altar there is an extensive carving representing Christ on His way to Golgotha. It is said that Thorwaldsen burst into tears when he realized his ideal in this great piece of sculpture.

In the realm of painting we have even fuller illustrations of the power of the Bible upon the human mind and heart. There is nothing among the Greek painters that will at all compare with the work of Christian painters. The great masters loved to linger before a canvas and picture there some great face of the Word of God.

When Raphael would send his name down to nations yet unborn, he ascended The Mount of Transfiguration and gave the world his masterpiece. His painting is in two parts; the first or upper part gives us the transfiguration. Christ is floating in a glory of light, with Moses on His right and Elijah on His left. Below them is the summit,

on which lie the prostrate disciples, Peter, James and John, dazzled by the light above. The second part reveals the demoniac boy being brought to the disciples by a confused crowd of men and women. On the left are the disciples, expressing by their gestures their inability to aid the boy, who is held by his father. He is looking toward Christ for pity. This picture is called the masterpiece of all paintings. Raphael was not able to quite complete it. At his request it was placed before his fading eyesight, that dwelling upon it, he might fill his soul with the holiest of aspirations.

Look upon Da Vinci's "Last Supper," in Milan, in a humble room once used as a stable for Napoleon's horses. The company sit at a long table, Christ being seated in the midst, the disciples forming two separate groups on each side of the Saviour. All the varied emotions of the mind are portrayed here, for Jesus has just said: "One of you shall betray me." The faces of the disciples are full of impassioned excitement, the figures of some turning toward the Saviour, those of others to each other, each representing horror, astonishment, suspicion, doubt and even unbelief. In the middle of the group sits Judas, the betrayer, a cunning, sharp profile, and he is looking up to Christ, as if asking: "Lord, is it I?" No one can look upon this scene without examining his own heart with the same searching question: "Lord, is it I?"

Look at Correggio's "Christ in the Garden of Gethsemane." Jesus is kneeling, crying unto God

if it be possible that the cup may pass from Him. Over Him hovers an angel; in the background stand the disciples, and appearing in the distance is the traitor Judas and the soldiers. It has been said "that Correggio painted the very heart throbs of humanity."

"Taken in their totality, no painter equals Titian." One of his great works is "Christ Crowned With Thorns." We see Christ on the steps of His prison, His arms bound at the wrists, held by a kneeling soldier, while two men with long reeds press the crown of thorns upon His head.

And so we might go on and tell of Rubens' "Descent from the Cross"; Guido's "Crucifixion"; Doré's "Christ Before Pilate"; Eastlake's "Christ Lamenting over Jerusalem"; Munkacsy's "Christ on Calvary," and "Christ Before Pilate"; Rembrandt's "Nativity"; Murillo's "Virgin," and Veronese's "Supper at Emmaus," but enough has been given that it is seen that the Bible has been the painter's most fertile field.

"Music is God's best gift to man; the only art of heaven given to earth, and the only art of earth that we can take back to heaven. Music is the soul seeking to express its freedom and rapture and to burst the bars of human speech." The Bible gives us the music that has enduringness; all else is but for the day.

Handel became discouraged with attempts to give operas in London and started for Ireland. While on the way he was given a passage of Scrip-

ture on which he was asked to compose some music. He did so, and parts of it were written on his knees and parts under the inspiration of prayer, and it appeared first as "The Sacred Oratorio," but is now known as "The Messiah." Divided into three parts, the first deals with the longing of the world for a Messiah. Prophecy announces His coming and birth. The second part is devoted to His sufferings, death and exaltation. The third part deals with faith in the existence of God, the immortal life, our resurrection and the attainment of happiness.

"The Messiah" is said to be the finest composition of music ever written. When it was given for the first time in England, the whole assembly, with the King at their head, rose to their feet at The Hallelujah Chorus, and remained standing throughout the number, a custom continued in England to this day.

While Handel was writing in England, Haydn was writing in Germany. Some one handed him a poem on "The Creation," and he brought to light his great piece of music, and "The Heavens are Telling" is almost equal to "The Hallelujah Chorus" of "The Messiah." Haydn always marked his scores at the beginning: "In Nomine Domine," or "Doli Deo Gloria," and at the end is written: "Laus Deo."

Mendelssohn found his great oratorio, "Elijah," in the Bible, and it was given in England with great success, and in America received with great enthusi-

asm. At the time of his death he was at work upon his masterpiece, "Christus." We wish he might have lived to produce such an oratorio, but heaven claimed him, and there he saw his "Christus" face to face.

And thus we might go on speaking of Bach, Beethoven, Schubert, Gounod, and many others.

How about the architects most famous in the world! No infidels these! "This frozen music, as architecture has been called, is not the product of a barren, uninspiring belief." Before man ever built a shelter for himself, he erected a house for his God, and the first house was sanctified by being only a copy of his rude temple. Such majestic buildings as "The Cathedral" of Cologne, "St. Peter's" at Rome, "St. Paul's" at London, or "The Kremlin" at Moscow, were not erected to blind fate, but to God, the All-seeing One.

Now, tell me who first thought these great thoughts, which writers, painters, sculptors, musicians, architects and philosophers have struggled so to set to prose, poetry, colour, marble, song, building, and system? These thoughts are here in the Bible. Account for them, will you, without God.

In time, the Bible and Science will fit into each other. More and more this is being seen as we journey on. It must be so, because God is the author of both. "We have two divine books, nature and the Bible. Each has its human exposition. That of nature is called Science; that of the Bible

is called Theology. The books have one author, and many expositors. The books having one author, must agree. The expositions, having many authors, may disagree."

"Heavenly and worldly wisdom may be compared to the oxygen and nitrogen composing common air. Oxygen is colourless, tasteless, odourless, and forms about one-fifth of the bulk of our air. Nitrogen is also colourless, tasteless and odourless and composes about four-fifths of our air. By the test of the senses these are indistinguishable. Oxygen supports combustion and animal life. Nitrogen supports neither. By the tests of power and life they are separated by the wide zone of life. Oxygen inhaled alone consumes the body too rapidly. Nitrogen inhaled alone is harmless, except that it kills by excluding oxygen."

"Religion taken alone engenders fanaticism and wears out its victim too rapidly. Science taken alone engenders scepticism and smothers its victims in unbelief, by excluding the life-giving Spirit. But oxygen and nitrogen properly combined make up the vast seat of the atmosphere in which all human life exists. Heavenly and worldly wisdom, rightly compounded, furnish the perfect conditions for maturing mortal beings."

"There is a type of Christianity that refers all science to the devil and opposes it with dogmas. There are some scientists who refer all religion to ignorance and oppose it with assumption and contempt. Both navigate the sea of knowledge in the

same narrow craft called by different names, bigotry and conceit. When men shall have the best light of knowledge, they will see that the Bible and Science have been married together by God, and what God hath joined together let no man put asunder."

Here, then, is our Masterpiece. Let it into your thought, heart and life. You will be convinced of its authority, for it is self-evidencing. A man one time sat down to read it with his wife, to find out what it was. In a few evenings he stopped and said to her: "Wife, if this book is true, we are wrong." He read on, and ere long said: "Wife, if this be true, we are lost." Riveted to the book, and deeply anxious he read on, and all at once joyfully exclaimed: "Wife, if this book is true, we may be saved."

It is well for us to read, mark, learn and inwardly digest the Bible, that every page may become a lamp to our feet and a light unto our path. Remember that it is the only book that will be used in the world to come. In heaven it will be the comfort of the redeemed. In hell, it will be the condemnation and judgment of the lost. It is the Eternal Book. The earth will some day melt, the "heavens shall be rolled together as a scroll," but "the Word of God will endure forever and ever." Yes, heaven and earth shall pass away, but the Word of God "will never pass away."

## XIII

## LET GO AND CATCH ON

IN times of peace, the soldier lives in the barracks, and often accumulates many personal belongings. But when the marching order comes, however legitimate may be his possession of them, however enjoyable they may be to him, he must lay them aside; they will hamper him. It was this spirit of letting go that Paul desired to see practiced when he spoke of "laying aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Many of our troubles come from too close identification with things without and within. When these things go, some of our life goes with them, but we are richer for letting them go. What shall we let go?

Let go of sin. Do something more than deny its reality and forget it, or think it is only error. It is more than a false belief in mortal mind. It is a fact of experience with which God had to reckon, for "He was made sin for us who knew no sin." God is not engaged in correcting something that

does not exist. "He that covereth his sins, shall not prosper." "If we say we have no sin . . . we make him a liar, and his word is not in us." Let go of your sins then, by confessing them, for: "He is just to forgive us our sins;" and "whoso confesseth and forsaketh them, shall have mercy." No metaphysician of the future is going to succeed, who does not hit sin hard. No man has sense of any sort, unless he has sense of sin. A prayer which touches all lives is: "God be merciful to me a sinner."

LET GO OF THE WORLD. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Here is a seismic disturber of self-complacency; a flashlight from the invisible realm. Our thoughts like soldiers are called into line. The soul is summoned from its degrading quest of pleasure and profit, to the call of real living. The world dulls our perception of spiritual things. The world is governed by the senses; the Christian man is governed by intuitions; the world asks for knowledge; the Christian prays for faith. The world values the exterior; the Christian the within. Our trouble is that we pour our personality into the pattern of the world; we fashion lives that are precious, after things that are to die. "The fashion of this world passeth away." All that is modelled after human standards will fade. We employ precious hours on the scaffolding, and die before a stroke can be given

on the temple of character within. We match our flooring, raise our beams, fit our joists, select our timbers, nail our supports; and while our hammers are in our hands, and the timbers proudly rise, God calls us to quit work, and we lay aside our tools without having done a thing on the eternal building within. "The night cometh when no man can work."

The materialistic temper has too much sway. Under the craze of commerce, publishers fill the world with books that sell, but that too often do not elevate and enrich life. The merest doggerel takes the place of the finest hymns and songs, and "Home Sweet Home," and "My Faith Looks Up to Thee," have their melody drowned by some ragtime: "There's a Hot Time in the Old Town To-night," till music and genius walk as prostitutes in a land where big men and women were made and thrilled with lofty music. Art has given way to the sensual; meditation to pleasure, and to "everybody's doing it." Church movement has given way to Club movements, with pep and jest and lewd shoutings, until the Christian man often has lowered his standard and gone with the world. "Under the dominion of the dollar, statesmen are exchanged for slaves, government for gold, wisdom for wealth, loyalty for loot, and God for gain. Religion fast follows the fashion, and entering the marts of trade, exchanges piety for power, fidelity for fads and fashions, righteousness for reputation and Christ for the world." We must not get the world, but we

must let go of it. Attachment to the world makes us material: detachment makes us spiritual.

Let go of deceit. "Camouflage," the French word, means to change appearances. But its true meaning is deceit. Quaker guns formed of logs of wood, the same with intent to deceive, were not unknown in the Civil War. Yesterday in the world's war a dead horse laid in "No Man's Land" midway between the entrenched fronts of the opposing armies. The clever Yankees constructed from materials a horse of similar size and appearance, and under cover of the darkness they crept out and substituted the dummy for the true carcass. But within the dummy horse was concealed a scout who, by this means, with comparative safety to himself, was enabled to watch the movements of the enemy, during the hours of the day.

Again a large tree constructed of sheet iron, with an interior ladder and an observation opening high above the ground, was set up in the night, in the place of a similar tree which was quickly removed.

Camouflaging as a method of war tactics may have its place, but in morals it is a destroyer of power and spiritual health. Adam and Eve tried it for a guilty conscience, but found it did not help, and only made things worse. We must not change our ideals to fit our practices. We must get to the standard of truth in Jesus Christ and love and measure all in Him. Is your motive one of love? One of justice? Then you are not wrong.

"Be not deceived; God is not mocked; for what-

soever a man soweth, that shall he also reap." We must not believe falsehood, even if it does seem to help us. Such help is only temporary: it is liable to be of the devil. If your spirit makes you a cheat; a liar; a seeker after gain; if your doctrine does not square with the Bible; if your Christ is not God manifest in flesh; a Saviour from sin; you are deceived, and the truth is not in you. Deceit has camouflaged your thinking, and it will kill your spirituality, and destroy your life. Let go of it and take reality, not its appearance in the many movements of the day.

LET GO OF MONOTONY. To continue the same old grind day after day is to bring on friction. "When attrition falls on the same spots day after day, excavation and destruction result." The going about in a treadmill galls us, and the humdrum life brings on disorganization of body and mind. "Diversity of experience is essential to our health and happiness." A new house, a new job, new scenery, new friends, new experiences help to make life joyous and healthy.

When one is young, the aspirations and hopes keep one going, but when we "get fixed," after a while the old routine chafes and frets us. Women bear monotony better than men. While they get nervous and high strung and discouraged, a kind word, a new hat, a kiss, and a compliment, help them over. A man has to have something radically different—a trip away from home, fishing, hunting, sight-seeing, make him over again. And yet, both

should plan to help the other. A getting away together, a "bit of love," for the woman, "more attention to the man," are good helpers of monotony.

Let go of discouragement. Here is one of our worst enemies. It interferes with our progress in business and in the affairs of the soul. Many persons stand paralyzed to-day because this evil agent does business with them.

There is a fable called "The Devil's Wedge," which tells that once upon a time Satan made public announcement that he was going to retire from business and would sell his tools at public auction. On the evening before the sale took place many came to see what he had to sell. The chief tools were malice, envy, hatred, jealousy, sensuality, vanity, deceit, and in one niche lay a wedge-shaped instrument marked at a higher price than any of the rest. One asked the devil the reason of the exorbitant price and he answered: "That is Discouragement, the most useful weapon in all my aggregation of tools. It is worth more than all the rest put together. I can pry open and get inside a man's conscience with discouragement when nothing else avails me." The devil still owns that tool and uses it daily. But there is nothing for us in discouragement. We were not made for it, but for enjoyment, for success. Let us not drink at this fountain, for it poisons our system, our plans, our ideals of life.

Let go of worry. Our modern life is complex, full of competition and the fever of haste. When a

man consumes ten ounces of blood daily and produces but nine, there comes an accounting. We should not worry over the essentials of life, because God knoweth what you have need of before you ask Him. Worry is a sin; it is grouped with drunkenness, and its effects are just as bad. Since Jesus came the world knows that worry is a sin, for He said: "Take no thought for the morrow—sufficient unto the day is the evil thereof."

Worry is a universal sin, for it takes the rich and the poor, the old and the young, the learned and the ignorant. Sing to yourself "God Will Take Care of You"; be sure that He will roof you over against the storm; that He will weapon you against your enemy. You cannot be too rich, nor too poor; you cannot die too soon, for every storm drives you nearer home, and His providence is smiting the rock of despair; and in the stress and storm of life, He will come to you at the opportune time; He "shall give his angels charge over thee to keep thee in all thy ways."

Two little children were playing together, and the older of seven began to describe her aches and pains. "I have an awful cold, and my tooth hurts, and I am just sick," she said. The five-year-old said: "Why don't you shut the door in its face?" Shut the door in the face of worry. Let it go elsewhere. Remember that worry is discounting possible future sorrow so that the individual may have present misery.

LET GO OF FEAR. Many suffer from this terror of

evil. It began in childhood to trouble you, and when night came, you were afraid of the attic, the cellar, the closets, the rattle of the windows and the dark. Here the Father who controls all things says: "FEAR NOT!" He knows and we must trust Him.

Victor Hugo gives us in "Les Miserables" a picture of little Cozette being sent by her mistress a half mile away to a spring to get some water. It was way beyond the village and surrounded by woods. As Cozette came to the forest, she stopped on the edge, fearing to go on. At last in desperation she ran on with terror and filled her bucket and began to make her way back, seeing phantoms in her vision, fearing the silence, noting the swaying of the bushes and trees, expecting something to leap forth from them. Because of the weight of the bucket, she had to rest often, and at last she cried: "O my God!" At that moment she felt the weight of the bucket gone, and by her side tramped a large man, who said nothing, but carried her burden. She was now not afraid; her instinct told her that she had found a protector and helper. It was Jean Valjean.

And are we not grown up children, who, though no longer afraid of the dark, still fear the future? There is a PRESENCE alongside of you who will help and protect and make safe the journey.

LET GO OF APPREHENSIVENESS. In general we are apt to treasure the memory of past failures and sorrows which serve as a background on which are

developed the distorted pictures of future unhappiness.

This apprehensiveness takes all the sunshine out of life, throws a wet blanket over all our activities, sours our whole nature, makes a torpid liver, a weak heart, and loses us many friends.

When Harry Lauder lost his son in the war, a friend approached him and said: "Does God weep when a laddie dies?" Lauder said: "There are three roads a man can travel when he's struck as I have been hit. There's the road to despair, the road to drink, and the road to God. I have chosen the road to God." Wise man! Let go your sorrow, your apprehensiveness, and get to God.

And to what shall we catch on? Catch on to hope. In the Tate Gallery of Europe there hangs Watt's great picture, "Hope." There is a lovely but beautiful figure sitting isolated in the world, blindfolded and seeing nothing, not even the single star above her, though its light illuminates her face, holding fast her harp of which every string is broken save one, and listening to the music of that one string. We all have one string, and that is Hope. Marvellous melody can be brought from one string, as the playing of Ole Bull testified.

There are times when faith seems to fail and all is darkness. There are times when love seems to be dead, and beyond resurrection. Men have been known to die who were not fatally sick, but because they had lost all hope. Very sick people have been

known to recover because they laid hold of hope. There is no doubt that great victories can be won by the hopeful man or woman. Some one has said: "It is not a question of how you feel; it is what you are listening to that counts." Love and faith and hope are of far more value to the world than drugs. In fact the greatest ingredients of the success of drugs, is the hope, the faith that one puts into them.

Now our hope must not be in circumstances. If it is, then to-morrow may dash down my to-day. I must have my hope in Him who controls the to-morrow; then I am safe. Many a man has gone to bed rich, and waked up poor. If we have Him, we have the hope of all riches, and all success, and all health. Cast out of your life all the refuse of the past; all the old regrets; all the old enmities; all the old sins. Cast them into the pit of oblivion. "Hope thou in God." Remember that God receives the soul that comes to Him as the sea the bather, cleansed, refreshed and invigorated. Turn on the light of hope; let its illumination drive out the darkness of despair. Attach the life to the machinery of hope and there will come a movement of power into your life.

Catch on to faith. Faith is that faculty of the soul which lays hold of those facts whose reality cannot be attested by the senses or demonstrated by the reason. It is the adventure of the soul upon the impulse of the Infinite. It is claiming the invisible.

All of life is a process of faith. When the child, tired of looking out between the pickets, pushes open the gate, and steps outside, there is an element of faith there. When he commits himself to the influence of teachers and strangers, there is another great adventure of faith. When he chooses a profession or occupation, there is still another advance in faith. When two lovers pledge their troth to each other, it is an adventure of faith. Life is a ceaseless school of faith.

Take on faith, for it means confidence. When the cause of the Reformation seemed hopeless, Luther said to Melancthon: "Come, Philip, let us sing the forty-sixth Psalm," and as they sang "A Mighty Fortress is Our God," they felt inspired and strengthened for their work.

Faith is the lifting of the mind, body and spirit to God. It is looking to Him for help. It is a reliance upon His honour. There can be no violated treaties, no broken covenants, no betrayals, no faithlessness on the part of God. Faith risks all, ventures all upon Him. Drive out the mental squatters of fear, sorrow, anxiety, doubt, dismay, cheapness and sin, and give their place to faith, and she will mother and father us in God.

CATCH ON TO LOVE. Love has many forms. Sometimes it expresses in pity, sometimes in sorrow, sometimes in chagrin, sometimes in force. But the unvarying element of love is good will, whatever its forms. Love is invincible against hate, envy, pride and weakness. Love is the ob-

ligato in all life's song. It is the inspirer of all life, health and ability to do life's best. John, Peter and Paul had an element in them which was not found in Judas or Pilate or Napoleon. They had the power to love. This love took them out of their provincialism, littleness and weakness, to God's world-likeness, bigness and savingness.

H. G. Wells tells a story of a country inhabited only by blind people and surrounded on all sides by high and almost impassable mountains. They knew no other world but their own. One day a stranger came and assured them of a better and greater world, but no one would believe him, except one woman, who had learned to love him. Love awoke insight in her, and she believed and found that world.

The fastest train to the seashore of health is love. The quickest movement of connection with all possible life and reality, is love. The greatest electrifier of all darkness within, is love. The greatest submarine to blow up all enemies on the sea of life, is love. Catch on to love, and you will not fail to get there.

And what more shall I say? Time and space would fail me to tell of the fruits of the spirit, and of the many things that might come to the mind. But one thing more—the most important of all—Catch on to Jesus Christ.

It is said of the Emperor Charlemagne that on one of his trips to Rome he took with him a large company of his singers. The Gregorian chants

were then the music of the churches in Rome, and in a somewhat corrupted form were also in use in the churches of Western Europe.

One day the emperor overheard a dispute between his musicians and those of Rome as to the relative merits of the song service of each, and he rebuked his own singers by saying: "Would you prefer to drink from a stream at its fountain or after it had been muddied by the impurities of its lower course?" They said: "We would prefer to drink from the fountain." His reply was: "Return then to the fountain of St. Gregory."

The great need of the world to-day is to return to the fountain. Not to any of our modern teachers, good as some of them are, but to Christ. Going back to Him we have the source of all truth. Somehow, since His day, the stream has been muddied and it carries sediment and impurities that are dangerous to us and to the great essentials of faith. Let us go back beyond our Theological Seminaries; back beyond our Denominations; back beyond the commentaries and keys, and helps and teachers, to THE TEACHER, the CHRIST OF GOD. He is the Fountain. Let us drink always there. "The water that I shall give him shall be in him a well of water springing up into everlasting life."

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